

THE MONTHLY EPITOME,

FOR FEBRUARY, 1803.

VIII. HISTORY of the BRITISH EXPEDITION to EGYPT; to which is subjoined, a Sketch of the present State of that Country and its Means of Defence. Illustrated with Maps, and a Portrait of Sir RALPH ABERCROMBY. By Robert Thomas Wilson, Lieutenant Colonel of Cavalry in his Britannic Majesty's Service, and Knight of the Imperial Military Order of Maria Theresa. One Volume, quarto. 11. 1 1s. 6d. Egerton.

THE late expedition into Egypt will always form an important part of the history of our country—information respecting it therefore will be received with avidity. The battle in which we lost the gallant *Abercrombie* is thus detailed.

“On the memorable 21st of March the army as usual was under arms at three o'clock in the morning; all was quiet till half past three o'clock, when the report of a musquet was heard at the extremity of the left. Instantly afterwards a cannon fired, scattered musquetry succeeded, and then two more guns. For a moment attention was directed to that quarter. All were convinced that a general attack was commencing, but it was immediately evident that the firing was too feeble on the left to believe that to be the point of the enemy's serious object. Indeed this was the universal sentiment; and General Moore, who as general officer of the night, on the first alarm proceeded to the left, was

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so impressed with this idea, that he turned back to the right.

“For a few minutes all was still; but it was the awful suspense of anxious expectation, not of apprehension. Every eye was painfully extended forwards through the gloomy mist of atmosphere, and the ears strai'd to catch the smallest sound. Occasionally the eastern horizon was anxiously regarded; but though the grey of the morning was perceptible, it seemed reluctantly to break. On a sudden loud shouts were heard in front of the right, which fully certified the enemy's intention, a roar of musquetry immediately succeeded, and the action there became general.

“The enemy, covered by the unequal surface of the ground, had advanced unperceived as far as the videttes, and continued to press on with them and the retiring piquets of infantry to the main position with all possible celerity; one column directed itself upon the ruins where the 58th were posted, the front of which was considerably more extensive than the front of the regiment; but some parts of the wall still standing, it admitted of the regiment's dividing itself, but scarcely, notwithstanding, did the troops fill up the different openings. Colonel Houston, who commanded, faintly perceived the column of the enemy advancing with beat of drums and huzzas; but fearing lest the English piquets might be preceding, he allowed it to approach so close that the glazed hats were clearly distinguished, when he ordered the grena-

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diers to fire, which was followed by the whole regiment and repeated with several rounds. These continued and well directed discharges not only checked but made the enemy's column retire quickly into a hollow some distance in their rear, when it shortly afterwards wheeled to the right, and endeavoured to force round the redoubt in front of its left, with another column directing its march upon the battery. The 28th regiment stationed there opened a heavy fire on that part of the enemy which attempted to storm the redoubt in front; but the main body of the two columns now joined to a third, forced in behind the redoubt, and whilst some remained to attack it thus in the rear, the rest penetrated into the ruins. Colonel Crowdjye, who commanded the left of the 58th, observing their advance through the openings, wheeled back two companies, and after two or three rounds of fire advanced on the enemy with the bayonet. At this instant the 23d regiment appeared to support, having moved for that purpose from its station, and the 42d also advancing on the exterior side of the ruins to cover the opening on the left of the redoubt, so cut off the troops which had entered, that after a severe loss they were obliged to surrender. The 28th regiment had presented, as well as the 58th, the extraordinary spectacle of troops fighting at the same time to the front, flanks, and rear. Although thus surrounded, the 28th regiment remained fixed to the platform of the parapet, and preserving its order continued a contest unexampled before this day. Colonel Chambers had the honour of commanding; Colonel Paget having been wounded at the commencement of the action. The advance of the 42d relieved the 28th for a moment from this unequal attack: but as that regiment approached the right of the redoubt, the first line of the enemy's cavalry, passing by the left of the redoubt, floundering over the tents and in the holes dug in the encampment of the 28th regiment, charged en masse, and overwhelmed the 42d; yet, though broken, this gallant corps was not defeated; individually it resisted, and the conduct of each man exalted still more the high character of the regiment; Colonel Spencer, who with

the flank companies of the 40th had taken his station in the intervals of the ruins, was for some seconds afraid to order his men to fire, lest he should destroy the 42d, so intermixed with the enemy. But the cavalry passing on, and directing itself against that interval, he was obliged to command the firing, which stopped the cavalry's advance: yet such a feeble force must instantly have been overpowered, if at this critical moment General Stuart, with the foreign brigade from the second line, had not advanced in the most perfect order, and poured in such a heavy and well directed fire that nothing could withstand it, and the enemy fled or perished. It was in this charge of the cavalry that the gallant Sir Ralph Abercromby, always anxious to be the most forward in danger, received his mortal wound. On the first alarm he had mounted his horse, and finding the right was seriously engaged, proceeded thither. When he came near the ruins, he dispatched his aids de camp with some orders to different brigades, and whilst thus alone some dragoons of the French cavalry penetrated to the spot, and he was thrown from his horse. One of them, from the tassel of his sword supposed to be an officer, then rode at him, and attempted to cut him down; but just as the point of the sword was falling, his natural heroism, and the energy of the moment, so invigorated the veteran general, that he seized the sword, and wrested it from the hand; at that instant the officer was bayoneted by a soldier of the 42d. Sir Ralph Abercromby did not know the moment of his receiving the wound in the thigh, but complained severely of the contusion in his breast, supposed to be given by the hilt of the sword in the scuffle. Sir Sydney Smith was the first officer who came to Sir Ralph, and who by an accident had broke his own sword, which Sir Ralph observing, he instantly presented to him the one he had so gloriously acquired.*

* "This sword Sir Sydney Smith means to place on his monument.

A singular circumstance happened almost immediately afterwards. Major Hall, aid de camp to General Craddock, whilst going with orders had his horse

"Sir Ralph, as the cavalry was by this time repulsed, walked to the redoubt on the right of the guards, from which he could command a view of the whole field of battle. The French, although driven out of the camp, by no means gave up the contest on the right. A second charge of cavalry was attempted by their reserve against the foreign brigade, but completely failed. After this their infantry did not keep any longer in a body, but acted *en tirailleurs*, except that a battalion maintained still a little *flèche* in front of the redoubt, on each flank of which Republican colours were planted.

"The ammunition of the English was by this time totally exhausted, and the regiments of the reserve were obliged to remain without firing a shot, some not having one round left, and for a time there was only one cat-touch for the guns in the battery. Whilst such was the state of contest on the right, the attack on the centre had also continued. As soon as day dawned, a column of grenadiers had advanced, supported by a heavy line of infantry, to the assault of this part of the position. The Guards posted there at first threw out their flankers to oppose them, but these being driven in, when the column approached very near, General Ludlow directed the brigade to fire, which they did with the greatest precision. The French General seeing the echelon formation, had advanced to turn the left flank of the Guards, but the officer commanding there wheeled back instantly some companies, which checked their movement, and the advance of General Coote with his brigade compelled them to retreat. Finding this effort ineffectual, they then dispersed as sharp shooters, and kept up a very destructive fire, at the same time that the French cannon played incessantly. The left of the British was never seriously engaged; it was only exposed to partial musquetry, and a distant cannonade. The French

on the right during the want of ammunition amongst the British, had attempted to approach again close to the redoubt, and some of them also having exhausted their's absolutely pelted stones from the ditch at the 18th, who returned these unusual, yet not altogether harmless instruments of violence, as a serjeant of the 18th was killed by one breaking through his forehead; but the grenadier company of the 40th moving out, the assailants ran away, the sharp shooters in front left the hollows they were covered by, and the battalion also evacuated the *flèche*.

"At length General Menou finding that every one of his movements had failed, and that the British lines had suffered no serious impression to justify the hopes of an eventual success, determined on a retreat. His lines retired in very good order, under the heights of their position; but fortunately for them, there was such a want on the part of the English of ammunition, otherwise the slaughter would at least have been double, as the ground they had to pass over presented a *glacis* for the farthest range of shot. As it was, the cannon on the left did much execution, and also the king's cutters on the right, which had during the whole action most gallantly remained in their station, although exposed to a body of the enemy within half musquet shot, expressly firing at them, and who had the advantage of a considerable elevation. A corps of French cavalry, posted at the bridge on the canal of Alexandria, to protect the right flank of their lines, and to prevent a movement from the British left, deserves equally to be mentioned for the steadiness with which it maintained its ground, although the shot plunged constantly into the ranks. At about ten o'clock, A. M. the action ceased; but it was not till the defeat of the French was thus absolutely assured that Sir Ralph Abercromby, who had remained in the battery, and where several times he had nearly been killed by cannon shot, could be prevailed upon to quit the field. He had continued walking about, paying no attention to his wound, only occasionally complaining of a pain in his breast from the contusion. Officers who went to him in the course of the action, returned without knowing

killed. Seeing Sir Sydney, he begged to mount his orderly man's horse. As Sir Sydney was turning round to bid him give it to Major Hall, a cannon ball struck off the dragoon's head. "This," exclaimed Sir Sydney, "is destiny. The horse, Major Hall, is yours."

from his manner or appearance that he had been wounded, and many only ascertained it by seeing the blood trickling down his clothes. At last his spirit, when exertion was no longer necessary, yielded to nature; he became faint, was placed in a hammock, and borne to the dépôt, cheered by the feeling expressions and blessings of the soldiers as he passed: he was then put into a boat, accompanied by his aid de camp and esteemed friend, Sir Thomas Dyer, and carried to Lord Keith's ship.

"When the French army had totally withdrawn, the attention of the English was directed to those miserably wounded men who were left on the field of battle; and the spectacle, from the contractedness of the ground of action, was really horrible. Those who have never seen such a sight, must not suppose that the effect of this scene altogether consists in the groans and lamentations of the dying; no, it is the gallant resolution with which these acute and terrible sufferings are borne, the energy of the soul, subduing the violence of bodily pain; the character of the soldier supported in these last moments, which excite the feelings, and annihilate the rage of hostility.

"During the action several explosions were heard and seen in different parts of the field. They were now found to have been occasioned by the blowing up of tumbrils, set on fire by the English shells. On the ground were found about 1700 French killed or wounded, 1040 of whom were buried in the course of two days on the field of battle. If the calculation be carried on in the general proportion of wounded to killed, the enemy's loss would appear to have been very considerable indeed, but the number, including the prisoners, at the fairest estimation, amounted to about 4000 men, amongst which were most of their principal officers, killed or wounded. General Roiz lay dead in the rear of the redoubt on the right: in his pockets were found the order for the attack, and a letter from General Menou of an interesting nature. Two pieces of cannon were abandoned, one of them, an Austrian eight pounder, was lying within four yards of the redoubt. The four beautiful horses killed which drew it, and several artillery men. It seems that a discharge of grape from the

24th had effected this, when the French during the darkness had brought the gun up by accident in front of the battery. Four hundred horses were also lying on the field, most of them on the left of the ruins. In this battle the French standard was taken. Serjeant Sinclair of the 42d regiment, and a private of the Minorca, whose name unfortunately cannot now be acquired, claimed equally the trophy, and it appears that each merited the honour; Serjeant Sinclair first took it, but being ordered forwards by an officer, he gave it to a private, who was killed. When the Minorca advanced, the French had recovered the colours; but the private wrested them from the man who had possession, and then bayonneted him. General Regnier states, that the battalion to which these colours belonged was composed chiefly of Copts; but how Copts came to carry a standard, on which *le Passage de la Serpina, le Passage du Tagliamento, le Passage de l'Isongo, la Prê de Graz, le Pont de Lodi*, are inscribed, General Regnier can only explain.

"The loss of the English was six officers and 233 men ditto; wounded, 60 officers, 1190 men; three officers, 29 men missing. The English tents were torn to pieces by the shot, and thousands of brass cannon balls were glistening in the sand. Several servants had been killed in the tents, and numerous miraculous escapes of the sick lying in them are to be told." (p. 32-7.)

From this well written account we also take the following statement of the conduct of *Benaparte*, which we hope is not true for the honour of humanity.

"General Hutchinson was very angry with the Turks for still continuing the practice of mangling and cutting off the heads of the prisoners; and the Captain Pacha, at his remonstrance, issued again very severe orders against it; but the Turks justified themselves for the massacre of the French by the massacre at Jaffa. As this act and the poisoning of the sick have never been credited, because of such enormities being so incredibly atrocious, a digression to authenticate them may not be deemed intrusively tedious; and had not the influence of power interfered, the act of accusation would have been preferred in a

more solemn manner, and the damning proofs produced by penitent agents of these murders; but neither menaces, recompense, nor promises can altogether stifle the cries of outraged humanity, and the day for retribution of justice is only delayed.

"Bonaparte having carried the town of Jaffa by assault, many of the garrison were put to the sword; but the greater part flying into the mosques, and imploring mercy from their pursuers, were granted their lives; and let it be well remembered, that an exasperated army in the moment of revenge, when the laws of war justified the rage, yet heard the voice of pity, received its impression, and proudly refused to be any longer the executioners of an unresisting enemy. Soldiers of the Italian army, this is a laurel wreath worthy of your fame, a trophy of which the subsequent treason of an individual shall not deprive you!

"Three days afterwards, Bonaparte, who had expressed much resentment at the compassion manifested by his troops, and determined to relieve himself from the maintenance and care of three thousand eight hundred prisoners,* ordered them to be marched to a rising ground near Jaffa; where a division of French infantry formed against them. When the Turks had entered into their fatal alignment, and the mournful preparations were com-

pleted, the signal gun fired. Volleys of musquetry and grape instantly played against them; and Bonaparte, who had been regarding the scene through a telescope, when he saw the smoke ascending, could not restrain his joy, but broke out into exclamations of approval; indeed, he had just reason to dread the refusal of his troops thus to dishonour themselves. Kleber had remonstrated in the most strenuous manner, and the officer of the *Etat Major* who commanded (for the general was absent) even refused to execute the order without a written instruction: but Bonaparte was too cautious, and sent Berthier to enforce obedience.

"When the Turks had all fallen, the French troops humanely endeavoured to put a period to the sufferings of the wounded, but some time elapsed before the bayonet could finish what the fire had not destroyed, and probably many languished days in agony. Several French officers, by whom partly these details are furnished, declared, that it was a scene, the retrospect of which tormented their recollection, and that they could not reflect on it without horror, accustomed as they had been to sights of cruelty.

"These were the prisoners whom Assalini, in his very able work on the Plague, alludes to, when he says that for three days the Turks shewed no symptoms of that disease, and it was their putrifying remains which produced the pestilential malady, which he describes as afterwards making such ravages in the French army.

"Their bones still lie in heaps, and are shewn to every traveller who arrives; nor can they be confounded with those who perished in the assault, since this field of butchery lies a mile from the town.

"Such a fact should not, however, be alledged without some proof, or leading circumstance stronger than assertion being produced to support it; but there would be a want of generosity in naming individuals, and branding them to the latest posterity with infamy for obeying a command when their submission became an act of necessity, since the whole army did not mutiny against the execution; therefore to establish farther the authenticity of the relation, this only can be mentioned, that it was Bonn's

* Bonaparte had in person inspected previously the whole body, amounting to near five thousand men, with the object of saving those who belonged to the towns he was preparing to attack. The age and noble physiognomy of a veteran Janissary attracted his observation, and he asked him sharply, "Old man, what did you do here?" The Janissary, undaunted, replied, "I must answer that question by asking you the same, your answer will be, that you came to serve your Sultan; so did I mine." The intrepid frankness of the reply excited universal interest in his favour. Bonaparte even smiled. "He is saved," whispered some of the aids de camp. "You know not Bonaparte," observed one who had served with him in Italy, "that smile, I speak from experience, does not proceed from the sentiment of benevolence, remember what I say." The opinion was too true. The Janissary was left in the ranks, doomed to death, and suffered.

division which fired, and thus every one is afforded the opportunity of satisfying themselves respecting the truth, by enquiring of officers serving in the different brigades composing this division.

"The next circumstance is of a nature which requires indeed the most particular details to establish, since the idea can scarce be entertained that the commander of an army should order his own countrymen (or if not immediately such, those amongst whom he had been naturalized,) to be deprived of existence, when in a state which required the kindest consideration. But the annals of France record the frightful crimes of a Robespierre, a Carriere, and historical truth must now recite one equal to any which has blackened its page.

"Bonaparte finding that his hospitals at Jaffa were crowded with sick, sent for a physician, whose name should be inscribed in letters of gold, but which from weighty reasons cannot be here inserted: on his arrival he entered into a long conversation with him respecting the danger of contagion, concluding at last with the remark, that something must be done to remedy the evil, and that the destruction of the sick at present in the hospital was the only measure which could be adopted. The physician, alarmed at the proposal, bold in the confidence of virtue and the cause of humanity, remonstrated vehemently, representing the cruelty as well as the atrocity of such a murder; but finding that Bonaparte persevered and menaced, he indignantly left the tent, with this memorable observation:

"Neither my principles, nor the character of my profession, will allow me to become a human butcher; and, General, if such qualities as you insinuate are necessary to form a great man, I thank my God that I do not possess them."

"Bonaparte was not to be diverted from his object by moral considerations; he persevered, and found an apothecary who (dreading the weight of power, but who since has made an atonement to his mind by unequivocally confessing the fact) consented to become his agent, and to administer poison to the sick. Opium at night was distributed in gratifying food, the wretched unsuspecting victims banqueted, and in a few hours five

hundred and eighty soldiers, who had suffered so much for their country, perished thus miserably by the order of its idol!

"Is there a Frenchman whose blood does not chill with horror at the recital of such a fact? Surely the manes of these murdered unoffending people must be now hovering round the seat of government, and

"If a doubt should still exist as to the veracity of this statement, let the members of the Institute at Cairo be asked what passed in their sitting after the return of Bonaparte from Syria: they will relate that the same virtuous physician, who refused to become the destroyer of those committed to his protection, accused Bonaparte of high treason in the full assembly, against the honour of France, her children, and humanity; that he entered into the full details of the poisoning of the sick, and the massacre of the garrison, aggravating these crimes by charging Bonaparte with strangling, previously at Rosetta, a number of French and Copts, who were ill of the plague; thus proving that this disposal of his sick was a premeditated plan, which he wished to introduce into general practice. In vain Bonaparte attempted to justify himself; the members sat petrified with terror, and almost doubted whether the scene passing before their eyes was not illusion. Assuredly all these proceedings will not be found in the minutes of the Insti-

"* Bonaparte pleaded that he ordered the garrison to be destroyed, because he had not provisions to maintain them, or strength enough to guard them; and that it was evident if they escaped, they would act against the French, since amongst the prisoners were five hundred of the garrison of El Arish, who had promised not to serve again, (they had been compelled in passing through Jaffa by the commandment to serve); and that he destroyed the sick to prevent contagion, and save themselves from falling into the hands of the Turks; but these arguments, however specious, were refuted directly, and Bonaparte was at last obliged to rest his defence on the positions of Machiavel. When he afterwards left Egypt, the Scavens were so angry at being left behind, contrary to promise, that they erected the physician president of the institute; an act which spoke for itself fully.

tute; no, Bonaparte's policy foresaw the danger, and power produced the erasure; but let no man, calculating on the force of circumstances which may prevent such an avowal as is solicited, presume on this to deny the whole: there are records which remain, and which in due season will be produced. In the interim, this representation will be sufficient to stimulate enquiry; and, Frenchmen, your honour is indeed interested in the examination.

"Let us hope also that in no country will there be found another man of such Machiavelian principles, as by sophistry to palliate those transactions; nor must the judgment abuse itself by bringing to recollection the horrors of the French revolution, and thus diminishing the force of those crimes by the frequency of equal guilt in France during her contest for *Liberty or Slavery*." (p. 72—7.)

* An anecdote, after what has been said against, should, however, be related, as a proof of the commanding genius of Bonaparte, and will be told as repeated by a Frenchman of high consideration. "Bonaparte, notwithstanding his successes and fame, was considered by those who knew him best, as not in himself possessing the great qualities ascribed to him. We regarded him as indebted more to an extraordinary peculiar good fortune, forcing irresistible circumstances to his advantage, than to his own abilities and exertions. After his disasters and repulse at Acre, our opinion was confirmed, and we expected to see him return dejected, conscious of disgrace, his shame aggravated by the recollection of his having sent a messenger with a dispatch, and which was read in the institute, in which he expressed himself, 'In three days I shall be in Acre; when you open this, be assured that Dgezza Pacha is no more.'—The day before he entered Cairo, we received orders, to our astonishment, to prepare illuminations, triumphal arches, &c. for honour to the conquerors of Syria, and of Dgezza Pacha. The troops who had despondingly anticipated a different reception, whose murmurs against the man who had planned their expedition amounted to mutiny, whose expressions even menaced death to him as an atonement for their seven thousand comrades who had perished, saw with surprise the honours paid to them; heard their chief and themselves styled conquerors; and, in the delirium of vanity, forgot their injuries and defeats. The

The sketch of the *Pyramids* is very interesting to the curious reader.—

"To relieve the *ennui* which the present indolent state of the army produced, and particularly as no permission was given to enter into Cairo, the Pyramids, distant only about four miles, had become the constant subject of occupation; and the very soldiers in going there, seemed to find a recompence for many of their toils, to exult more in their triumphs, and feel the enjoyment which travellers must experience on attaining the ultimate object of their research. Their minds were aggrandized with honest pride, and honourable reflections.

"The Pyramids, which are consecrated from the most remote antiquity, as forming one of the seven wonders of the world, at a distance impose neither awe nor any idea of stupendous magnificence; they are situated on the immediate borders of the Desert, which elevates itself like a cliff above the cultivated country: their form, if one of the objects of their construction was to excite surprise at their grandeur and altitude, was the worst which could be conceived, but when arrived at the very base of the great Pyramid, then its wonders require positive vision to credit. The mind is lost in the calculation, and the eye, unaccustomed to such masses, cannot imagine to itself such dimensions. The vastness of the granite blocks, the quantity of labour which must have been employed, the lever which must have been necessary to raise such stupendous masses of rock, its original beauty from the various coloured

next morning Bonaparte, assured of the intoxication still continuing, assembled his army on parade, distributed rewards, then moved forwards a battalion of grenadiers, whom he upbraided for having refused to make another assault on Acre, and sentenced them to carry their arms slung behind, till their character was retrieved." It was then, said the narrator, we pronounced Bonaparte really a great man. We confessed his knowledge of human nature, who in a few hours could so improve his situation, and reassume his influence, as to disgrace those very men, who the day before would, with the applause of their comrades (now approving of their dishonour) had he uttered a word of censure, have instantly assassinated him.

marbles, porphyry and granite, with which the sides have been cased, impress with unequal sentiments of admiration and astonishment. When, however, reflection directs the thought to the surprising works of genius and learning of those ages in which these were constructed, and contrasts the present abject race of their posterity, the mind cannot but lament the degradation of such a portion of human nature, and consider the Pyramids as a monument for melancholy instruction.

"The height of the large Pyramid is at last definitively ascertained by the French to be six hundred feet, the length of its base seven hundred feet. The quantity of cubic feet of solid stone is by them estimated to contain a sufficiency for the building of a wall of four hundred and fifty miles in extent, three feet in height, and five inches in thickness. Near the top, part of the case still remains, on which are supposed to be hieroglyphics; its pinnacle is about thirty yards square, on which the French Savans once dined, and which was now constantly crowded with English. The names of Bruce,* of Algernon Sydney, Volzay, and several others were carved on the stones; and it does them no small credit to have ventured as solitary travellers to the top of this gloomy pile. The view from hence is frightfully barren; an immeasurable waste of Desert is only interrupted by the narrow flat of cultivated land which separates the Deserts of Libya and Arabia, nor can that arid soil, and the wretched villages in the valley, afford any scene picturesque or gratifying. The eye can only rest with any pleasure on the waters of the Nile, the island of Rhoda, and some fine orange trees in the neighbourhood of Giza. These only can refresh the aching sight; and yet this view has so fascinated, as to make Savary believe that the poets from hence must have formed their ideas of Elysium,† and so

* "For the honour of Bruce it should be told, that every circumstance tends to corroborate his veracity. The French made many enquiries, and unite in testifying to his reputation; and many of the Abyssinians, who came with the caravans, remembered them in the country.

† Several great canals, which separated Memphis from the Pyramids of

enraptured him as to excite his regrets that he could not remain during life in this garden of bliss. But Savary has proved himself a bad judge of the beautiful in country and women; his paradise placed in Europe would be deserted like a wilderness, and his hours become antiquated virgins.

"The ascent to the top is very difficult, and requires resolution and strength; each stone is at least four feet high, and the only steps are made by each superior one receding to form the pyramid, about three feet. The descent is more unpleasant, yet the soldiers went up and down, without any accident, perpetually. At the base of the north front is a door, over which are many hieroglyphics. This, Strabo assures us, was originally half way up the Pyramid, and that the drifting sand has covered the base so high. This story would be absurd to credit, if only subject to the observation that such a quantity of drifting sand must necessarily encroach on the cultivated country also, which it has not done evidently; but now the French, by digging at the four corners, have ascertained the base, and found that no such alteration has taken place, since it is erected on solid rock, and from the excavations around, there is evident proof that the bodies of the Pyramids, are constructed of this rock; the huge masses of porphyry and granite used to case them were brought from the neighbourhood of Cossir, on the Red Sea. By the door at the north front is the entrance into the interior of the Pyramid, into the sanctum of the wonder of the world. The passage at first is very narrow and low, then afterwards enlarges. At the extremity of one branch is a well, the depth of which was never ascertained. Another passage communicates to several chambers, in the largest of which is a stone coffin, the lid is taken away, and several attempts have been made to break the sarcophagus, fortunately the hardness of the stone resisted the gothic violence. The Arabs pretend, that the corpse of a man, with his

Sacarah, did furnish the Greeks with the idea of their infernal rivers, Acheron, Cocytus, and Lethe; but it required Savary's imagination to place the Elysian fields here on account of the beauty of the scenery.

sword and some gold ornaments, were found at the first opening of the coffin; but these traditions are too vague to collect any positive information from. The only certain fact seems to be, that therein reposed the corpse of that prince, for whose memory this stupendous structure was erected.

"There are two other very large pyramids, one of which Murad Bey attempted to open; many stones were dug out, when the labour was found so hydra-headed, that avarice was obliged to abandon the design, and thus this uncompleted work of destruction remains as a monument for the preservation of the rest. There are the ruins of about thirteen smaller ones, numerous catacombs in the rocks in many of which the colours of the bas relief on the walls are preserved perfectly fresh. From these circumstances, the corresponding Pyramids of Sacarah, and the plain of Mummies, no doubt can remain of these gigantic piles having been intended to inclose the bodies, and perpetuate the fame of princes who hoped in such mighty characters to have their renown recorded for ever, but whose ashes are dispersed like those of their meaner subjects, and of whose name history retains no trace. Ambition may hence receive instruction, and mortified pride consolation.

"Sixty yards to the right of the great pyramid from the eastward front, and facing Cairo, is the celebrated Sphynx. This enormous figure is carved out of one stone, and the French have uncovered more of the form than had been seen for centuries: the expression of the face is feminine and nubian, but all her features have been mutilated by barbarous fanatics; the feet are not visible, she has no breasts, and the rock seems only to have been cut out so as to mark the back of a lion, which representation is said to signify that the Nile increases when the sun passes from Leo into Virgo. The height is twenty-six feet, the circumference of the head is twelve feet, the length of the back is not exactly ascertained, but from what can be seen is probably sixty feet; the top of the head being hollowed out, favours the supposition that the priests, concealing themselves there, delivered those oracles which the miserable rabble believed proceeded from the God direct. Others have

conjectured, that there was a subterraneous communication between this and the Pyramids, which idea is proved to be erroneous, as the neck is found to be solid. The sphynx certainly has been hewn out of the solid rock, on which the figure seems now to decline. The learned Mr. Bryant has therefore proved perfectly correct in his hypothesis respecting its formation.

"To the north-east, in the plain of the cultivated country, and about a mile from the Pyramids, are seen two bridges of Saracen architecture; for what purpose these were constructed cannot be discovered; as they afford at present no advantage of communication at any season of the year; one bridge is considerably larger than the other, and the arches of both are numerous.

"About thirteen miles distant are seen the Pyramids of Sacarah, which are not so large as those of Giza; under them are the celebrated Mummy Pits, which extend several leagues, tradition affirms as far as the great Pyramids of Giza.

"The operation of descending into these pits is extremely disagreeable. Bedouin Arabs are the conductors, who bring the adventurers to some holes, down which they sling themselves by a rope about thirty yards, whilst the loose stones tumbling from above inflict the severest injuries; on reaching the bottom, they are shewn an opening like an oven, to get into which they are obliged to fall flat on their faces, and creep in that manner, or rather shove themselves backwards, their legs necessarily going first, for fear of suffocation, for twenty yards, over rubbish and ruins, in total darkness.

"The height of the passage does not really admit of the smallest bend in the person to assist the progress; when this uncomfortable avenue is passed, the catacombs or vaults allow of a man's standing upright.

"In the bird-pits millions of earthen pots lie, in the recesses in which the sacred birds of Egypt, particularly the Ibis, are enclosed, and occasionally the bones of animals are found: these pots are closed by a strong cement, which no air can penetrate; when broken, there drops out what is apparently a lump of burnt cinders, which proves to be the cloth in which

the bodies were preserved.* In almost all, the string which bound them remains perfect, and their feathers are preserved with their very shades of colour.

"The mummy-pits, where human bodies are deposited, have been much ransacked by the French, at least that part which was open to their researches; still several whole bodies are found even now, without penetrating far, and two or three perfect mummies have been brought to England. Indeed the Arabs, for four sequins, would always engage to find and bring one into Cairo.

"The curiosity of travellers is a considerable profit to them, and they are incessantly employed in collecting numerous little idols and broken fragments of statues and sculpture, which are found in immense quantities. A party of officers who had been in the pits, and shewn much anxiety in their search for mummies, were surprised whilst sitting in the Sheik's house of the village called Menf, and which is within two hundred yards of the catacombs, to see during the repast they were making, some Arabs bring a basket with great eagerness. The officers naturally supposed that they were about to produce some acceptable increase of provisions, when, on laying down the basket, they were presented with the sight of four human heads, three of which retained their eyes, and each a beautiful set of teeth, three arms with hands, two legs with feet attached, one foot separate, and on all of which the nails were perfect, and sinews distinct. The Arabs had collected them with much zeal, in the anticipation of reward, supposing that the English would purchase at any rate such precious antiquities; an Italian servant did give a tolerable consideration for the remains, calculating, that on his return to his own country, he should at least obtain for them their weight in gold.

"In the wretched hovel where this singular market was established, lay on the floor a flat stone, of three feet in length, and two in breadth, on which were sculptured fourteen or fifteen figures of women, apparently dancing, with a great many lines of

* One of them is to be seen in the European museum, King-street, St. James's square

hieroglyphics incised above and beneath them.

"The natives could not restrain their smile of conceit on seeing the English regard a stone with such serious attention, and as a Mameluke explained, laughed heartily at some good jokes amongst themselves about Christian ignorance.

"Mr. Hammer, foreign secretary to Sir Sidney Smith, a gentleman whose services are most gratefully acknowledged by that officer, and whose perfect Arabic knowledge enabled him to prosecute the most interesting researches, afterwards removed this very stone, and sent it to Vienna.

"Between the Pyramids of Sacarah and of Giza is supposed to have been situated the celebrated city of Memphis, and that the plain of mummies was the burying ground. Historians have never agreed, however, as to its positive situation; but the French working in some ruins, found the hand of the colossal statue of Vulcan, which originally stood in Memphis, and which may be deemed good circumstantial evidence of the scite being about that spot. This hand was taken from the French at Alexandria, and will be lodged with the other antiquities, manuscripts, and valuable trophies brought from thence in the British Museum; when the public may hope to receive an accurate account of the whole from Colonel Turner, of the Guards, whose learning and particular attention to this branch of science justly selected him as the proper person to have charge of, and add to the collection of those valuable monuments."

VII. *MRS. GUTHRIE'S TOUR through the CRIMEA, &c.*

(Concluded from Vol. II, Page 46.)

"THERE is still another custom however, which I neglected to mention, viz. a leathern belt sewed round the waist of female children in Circassia, and which is renewed as often as burst by the growth of the girl, till the nuptial night, when it is cut loose by the sabre of the husband in defiance of the bride's resistance. It is not easy to find, in this ancient usage, the origin of the struggle

which took place between the spartan bride and her husband, before he could untie the zone, where marriage seemed a species of privileged rope! p. 250, 252.

Letters LXXVI to LXXX. This sketch of history begins with the first attempts of the Greeks to plant colonies on the shores of the Euxine, after being appointed by the Argonautic expedition of the commercial advantages which those countries offered to a maritime people. She then speaks of the establishment of two Thessalian colonies at the mouths of the Danube and Dniester, and of a number found by the Milesians, or Larians, on the north and south coasts of the black sea. She mentions Milesian, Megarian, and Tynian colonies, planted on the west side of the Euxine, along the Dacian, Mælian, and Thracian coasts. Achean and Lacedæmonian settlements founded on the Luban shore, the abode of the famous Pelasgi, or Puræto of antiquity; and some more colonies on the east coast of the Euxine in the ancient kingdom of Colchis, so well known from the story of the golden fleece. There the enterprising Milesians built cities on the noble river Thasis, to monopolize the lucrative India trade, which had already enriched the countries that it passed through from the Caspian to the Euxine seas, even before the time of the Grecian colonization. In illustration of this fact, she mentions some greek cities still existing on the Lyrus, or Lun, in the days of Strabo, probably raised and supported by the passage of the Indian goods up that river; and then informs us, that besides building several new cities in the Colchis, the Larians repaired some of the ancient, such as *Æa* the capital of the unhappy king of Colchis, the victim of the Argonautic expedition, and Cyta, the birth-place of his Media. Lastly, she shows the probability of the Egyptians having left a colony in Colchis, at the same time, that they planted one in Greece, and rode triumphant up the Euxine: and hazards a conjecture on the origin of the story of the Amazons.

That our readers may form an idea of the work, the following is transcribed from the table of contents which make up one hundred letters, six of which are a supplement by the editor, to which is added an appendix.

“ The Mithridatic conquest of the Greek colonies on the Euxine, with a slight sketch of the military career of that Asiatic hero. The Roman conquest of the Euxine colonies, by Lucullus, Pompey, and Julius Cæsar, the addition made to them by the conquests of Trajan, restored to the Scythians by the æconomic and politic Adrian. The author shows to whom we owe our knowledge of the ancient geography of those countries. She next shows, that the Venetians, by assisting the latins to mount the throne of Constantinople, became the most favoured mercantile nation, and monopolized the Euxine commerce. She then gives the names of their settlement on that sea, &c; but in turn the Genoese supplant them by the same arts that raised the Venetians to the dominion of the Euxine, and acquire extraordinary privileges from the grateful Michael Palæologus, whom they assisted to recover his throne. They then re-build Theddodia, and obtain a charter of privileges from the Chan of Kozario (as the Taurida was then called) for their city, under its new name of Caffa; which they artfully and secretly fortify in order to become independent of the sovereign. The Genoese now acquire so great an ascendancy in Kozario, as to become umpires in all disputes among the princes of the blood, and even to influence the election of the chantill, grown giddy with excess of prosperity, they set the power of the Chan at defiance; and, after insulting him, laugh at his vengeance behind the fortified walls, till they alarm by their insolence and pride the other nations on the shores of the Euxine, who attack their Genoese settlements in Asia Minor, and are next flying to the aid of the injured prince, when the republicans are most miraculously delivered from their critical situation by the arms of Gengis Chan. The Genoese, though delivered in so unexpected a manner from the imminent danger to which their wanton usurpation had exposed them, fall into a still greater 150 years afterwards, by the very same tyrannic conduct. Fortune, however, did not befriend them a second time; for the insulted Tartars calling in the powerful aid of the turkish conqueror Mahomet II. their proud city was attacked and taken, and the insolent inhabitants of Caffæ

carried into turkish slavery by the lieutenant of Mahomet; an event which furnishes the historical sketch of the Euxine colonies, from their first establishment down to the turkish conquest. The author begins in this letter a similar historic sketch of the Euxine commerce, with that of the greek colonies on its coasts, and shews that there first sources of riches and power were the fisheries of Asia Minor and the Bosphorus, and that the next was the lucrative East India trade which flowed into the Euxine at that period, by the Caspian, Cyrus, and Phasis. She speaks of the roman commerce on the Euxine, and points out some curious articles which the Romans received from the India merchants by this channel: remarking on the comparative commercial indolence of that warlike nation, when contrasted with the active industry of their grecian predecessors. On the roman chinese silk trade, by the same channel, with the curious circumstance of the roman ladies unravelling the chinese webs, (as at that time they brought no raw silk to market,) in order to work it up a second time into mixt transparent stuffs, the vests of lace of antiquity, then in fashion at Rome. She next shows, from Pliny, the immense sums of money that were sent yearly for goods to the east; which seems to have been then, as in all ages, the great drain of European specie. She next treats of the venetian and genoese commerce in the Euxine; and shows, that they conducted the rich India trade much in the same manner with their classic predecessors, and points out a branch of it directed to the north by the golden horde of Tartars, possessing Astracan and other cities on the Volga, &c. She then speaks of the naval stores furnished by the antient kingdom of Colchis, and makes some mention of the famous city of Diocurius, or Sebastapolis, the great colchid mart, where the Romans found it their interest to keep 120 interpreters for the facility of commerce. The author now treats of the Euxine commerce at large in all its branches, as well as that of Mæstis, or sea of Asoff, and pursues the subject gradually all round their coasts, mentioning all the principal cities and their respective trades. Before quitting the north shore of the Euxine, which she treats

much more in detail than the rest of its circumference, from having visited every spot on it in her tour (for she only speaks historically of the remainder) she gives some curious specimens of the accurate and interesting information collected by the first Greek historian, Herodotus, during his travels on this coast two thousand years ago; and then examines the foundation and justice of Strabo's philippic against the Greeks, for having taught the Scythians the slave trade, which was the principal article of barter in these countries. She continues her commercial review of the Euxine sea-ports; and, after quitting the north shore, descends to the west, along the coast of Dacia, Mæsia, and Thrace, down to the antient Byzantium, now Constantinople; and then, crossing the Thracian Bosphorus, she takes a similar commercial view of the principal Greek cities in Asia, Minor, viz. all along the coasts of the antient Bythinia, Paphlagonia, and Pontus, till she arrived at Tropheus, now Trebisonde. The author gives a particular description of the antient Greek colony of Trapezus, still more famous in the middle ages under its present name of Trebisonde, as it then became the residence of one of the three Greek Emperors, whose unhappy division lost the Roman empire, and seated a turk on the throne of the Cæsars. Our author likewise makes mention of some cities on each side of Trebisonde, and finishes her sketch of the Euxine commerce at the borders of Colchis, as she had already treated of the trade of that antient kingdom. Explains the author's reasons for having set down the river Bog as the Axiacus in her map, instead of Hypanis, as some have supposed it; and she evidently shows, that by this last erroneous supposition, the whole antient geography of the primitive Scythia of Herodotus and Strabo is thrown into confusion and the position of the different Nomada nations of antiquity completely displaced; or as to render the geographical descriptions of classic authors perfectly unintelligible. The EDITOR's introduction to some letters on Tauric antiquities, consisting of ruins, medals monuments, inscriptions, &c. which serve to illustrate the historical facts related in the fair Traveller's Tour. Remarks on

the mutilated state of the Bosphoric basso relievos, more especially their inscriptions, which are so very imperfect as to render their meaning a matter of mere conjecture; while the blocks of marble and other stone on which they are sculptured are now seen most ridiculously transposed by the barbarous nations who succeeded the Greeks and Romans in the possession of these countries, as they have been employed in the construction of more modern buildings, and are now found peeping out of church walls, turrets, &c. &c. Bosphoric monuments of the classic times, with greek inscriptions and remarks upon their sepulchral Bosphoric monuments, apparently of the middle ages, though also containing Greek inscriptions with an enumeration of the figures commonly seen upon them, divided into three different and distinct classes. Examples of three different kinds of sepulchral monuments mentioned above, with their inscriptions; conjectures respecting the meaning of the three different kinds of basso relievos, represented on the sepulchral monuments of the Bosphorus. An inquiry into the geographical positions of Hyperboreans of the antients. An inquiry into the species of connexion and subordination between the greek colonies on the Euxine and the mother country.

APPENDIX.

No. 1. Tauric medals.

No. 2. Fragments of Bosphoric history, illustrated by medals of its kings and cities, in the different cabinets of Europe; also struck within the antient kingdom, and most of them in its capital, Panticapeum (now Kerch) conclusion of the Bosphoric history, by the editor. Catalogue of the antient medals inserted in MRS. GUTHRIE'S TOUR to the EUXINE; with references to the letters wherein they are employed to illustrate the text.

No. 3. Remarks on some Scythian and Bosphoric antiques discovered in the empire of Russia.

No. 4. Copy of a paper by the editor, on some curious objects of antiquity found in the antient greek tombs mentioned in letter V. of the Tour, as having been lately discovered at the mouth of the Dniester, or Tyros, and now in his collection.

No. 5. A third paper sent at the same time with the second (as a kind of appendix,) August 25, 1798.

No. 6. Description of some curious Grecian tombs discovered at the mouth of the Dniester, the Tyros of the antients, with the antiques found in them, one of which is in the imperial cabinet, and two in the possession of DR. GUTHRIE in St. Petersburg &c.

No. 7. Description of a curious egyptian antique, in the collection of Dr. Matthew Guthrie, of St. Petersburg.

VIII A JOURNAL of the FORCES, which sailed from the Downs, in April 1800. On a secret expedition under the command of Lieutenant General PIGOT, till their arrival in Minorca. By Aneas Anderson, 4to. 2l. 2s. bds.

THIS from the nature of a Journal is a most simple detail of the expedition into Egypt, enlivened by amusing incidents which fell out on the voyage, and after their arrival in that far famed country.—The account of Malta is deserving of attention.

“ The island of Malta is separated from that of Goza, by a strait of about five miles in breadth, in the centre of which appears the small island of Cumina.

“ The greatest breadth of Malta is about twelve miles, its length twenty, and it is sixty in circumference. Goza is not more than half the former, either in circuit or diameter. Cumina is not quite a mile in breadth, and about three miles long; but it is cultivated, and fruitful in corn. It possesses a fort, which was erected in the year 1618.

“ Malta contains two cities and twenty-two small towns, or cazals, a derivative word from the Arabic, signifying a station; and sufficiently proves that these villages were gradually formed from the collected habitations of labourers, who successively built their huts on those spots which formed situations convenient to their particular employment. A rise not dissimilar to that of the borough towns of our own country.

“ Citta Vecchia, or the old city, whose scite is on the highest ground in the island, and near the centre of it was the ancient capital; but the city of La Valetta, where the govern-

ment resides, is the actual metropolis of the island. Its dependencies, which are enclosed within stupendous fortifications, are considered as so many distinct towns. Besides the cazals, there are small groups of houses scattered about the country. The coast is defended by entrenchments, batteries, and towers, from whence the inhabitants give advice, by signal or fires, of any suspected vessels that may be seen at sea. These towers, built at a small distance from each other, and forming a curve, the extremities of which reach to the two castles, placed at the entrance of the harbour, repeat the signals with such rapidity as ensures the prompt defence of the whole coast.

"Besides the two chief harbours between which the city of La Valetta is situated, there are several bays, where vessels may ride with safety. Two of the most considerable are St. Paul's Bay, and that of Marzo Scirocco, where the Turks landed in the year 1556.

"The whole of the coast affords opportunities for landing, except the southern part, which is bold, rocky, and of a great height.

"The island of Goza has no harbour, but several bays. Its coasts are also furnished with towers, whose signals, repeated by the fort at Cumina, very rapidly communicate the alarm to Malta. It contains one castle, one town, and six cazals.

"The city of La Valetta was built, or at least its foundations were laid, in the year 1566. The elevation of the spot, and its position, between the two great harbours of the island, determined the choice of its situation. It derives its name from the grand master La Valette, who, after having sustained a siege against the Turks, with very unequal numbers, and almost incredible efforts of courage, and fearing another and more powerful descent from the Ottoman troops, obtained supplies from the court of Spain and caused the walls of the new city to be traced according to a plan conceived and laid down by himself. The inhabitants of either sex and of every age made a voluntary offer of their labours towards building the city, which would not only prove their defence, but serve to increase their commerce and secure their wealth: as well as increase the importance of the

island, by the additional protection it would give to the trade of Europe in the Mediterranean sea.

"La Valette dying in 1568, it was reserved for his successor, De Mont, to finish the work, and the whole was completed on the 18th of May 1571.

"The principal attention in building this city was paid to the construction of fortifications for its defence; and the chapel, called La Vittoria, built by La Valette, in commemoration of raising the siege, was at that time the only place of worship belonging to the order.

"The knights of each nation were allotted a particular spot for their hotels: and that of the English knights, which has since been replaced by the Anglo-Bavarian, was fixed in the quarter of La Poirista.

"It may also gratify curiosity to be informed, that the knights of each nation were separately attached to the defence of a particular post and that the assignments of them were according to the following arrangement:

	The k. of Provence, the Bastion of St. John, &c.
Auvergne	Ditto St. Michael.
France	Ditto St. James.
Italy	Ditto St. Peter and St. Paul.
Arragon	Ditto St. Andrew.
England	Platform of St. Lazarus.
Germany	Bastion of St. Sebastian.
Castile	Ditto St. Barbara.

"La Valetta has already been mentioned as seated on a lofty part of the island; and it must now be added, that it projects boldly towards the sea for about a mile, is washed on either side by two branches or inlets of it, and presents, at the same time, a stupendous mass of fortifications. p. 113—117:

The landing of the British troops in Egypt, appears to have been accomplished with the utmost difficulty.

"The circumstances of delay, both at Marmorice, and afterwards at Aboukir, gave the French every opportunity of collecting a powerful force to oppose the landing of the British troops. It consisted of the whole infantry of the garrison of Alexandria, and 300 horse, composing a body of 4000 men, with a large proportion of artillery of every kind.

"The front of disembarkation was narrow, and a sand-hill, which

commanded the whole, was considered as inaccessible, not only from its perpendicular front, but the unstable materials of which it was formed, and the strength with which it was guarded in itself and on its flanks. The spaces from the extremities of the French position, to the commanding hill in the centre, were filled with smaller sand-hills, between which, soldiery and artillery presented a most menacing aspect. Such a position appears, from this faint description of it, to have been impregnable; and, impregnable it would have been to any other troops, but those which attacked it.

"The line being thus formed, the right of the division was to the fort of Aboukir, and the left to a block-house on the Isthmus, leading to Rosetta.

"About nine the whole line gave way with their oars, by signal from Captain Cochrane, who commanded the boats on the occasion. Our gun-boats then opened on the French batteries, in order to cover the troops; while the French let loose an heavy, quick, and most powerful fire of ball, bomb, and grape, from the fort, block-house, and lines; but fortunately with very little effect. Three of the boats only were sunk, and the greater part of the men saved by the cutters of the fleet, which were posted in the rear for that purpose.

"When the boats arrived within about three hundred yards of the shore the enemy opened a most tremendous fire of small arms, &c, which did great mischief. Between nine and ten, however, the boats reached the shore, in the most excellent order, and nearly at the same moment. Some of the troops formed and loaded as they quitted the boats, while others pushed on without having time to load; and, notwithstanding the rapid fire of musquetry which assailed them, and the violent charge of the enemy, the latter were forced to give way. Not more than two thousand of our men were on shore when the French retreated; but every step was contested and carried. There was scarce any interval between the landing of the troops and their pushing up the hills, under difficulties and amidst dangers that equally baffle the powers of description with the gallantry that surmounted them. Some marched up in an excellent line with charged bayonets, while others

proceeded on their hands and knees. But, however, they ascended, or whatever dangers they encountered they gained their object.

"The troops that ascended the hill were the 23d regiment, and the four flank companies of the 40th, under the command of Colonel Spencer, whose coolness and intrepidity is among the most distinguished features of this extraordinary and important victory. The 28th and 42d regiments under Brigadier-General Oakes, received their merited praise from the Commander in Chief. In short, it does not appear, in contemplating this extraordinary transaction, that any branch or department of the navy or army engaged in it failed in any one point to which it was directed.

"When, however, the British troops had gained the top of the hill, they charged and broke the lines of the enemy, and threw them into such confusion, that they began to run in all directions, leaving two brass six-pounders behind them. The remainder of the reserve took four field pieces. Thus the French left us in possession of the field, and six of their guns, and retreated, the greater part of them, towards Alexandria: the rest took refuge in Aboukir.

"At five o'clock the same evening the conquering troops advanced about three miles on the road to Alexandria, and lay on their arms that night. The fort of Aboukir was summoned to surrender before we proceeded, but on its refusal a party was left to reduce it, as the General did not wish to detain the army a moment from the important purposes before us.

"In this engagement four officers, four serjeants, ninety-four rank and file were killed; twenty-six officers, thirty-four serjeants, five drummers, four hundred and fifty rank and file wounded. One officer, one serjeant, one drummer, thirty-two rank and file missing.

"The return of killed and wounded in the disembarkation was twenty-two seamen killed, seven officers and sixty-five seamen wounded, and three missing.

"When we mention Ensign Warren with more particular regret, as a young man of great promise and the noblest virtues, as the sole remaining stock of a family which, from the degeneracy of the times, our country

cannot afford to lose, we do not mean to lessen the merits of Major Ogle of the 58th regiment, the Honourable Ensign Mead of the 40th flank company, or Ensign England of the first battalion of the 54th regiment, who shared with the illustrious youth that honourable grave which glory had dug for them in the sands of Egypt." p. 221—4.

The events immediately preceding the capitulation of the French army in Egypt, were those which follow:

"August 22, 1802. The Honourable Captain Cochrane having entered with seven sloops into the western harbour of Alexandria, in the course of the preceding evening, Major-General Coote determined to move forward, in order to take as advanced a position near the town of Alexandria as the nature of circumstances would admit.

"Accordingly, at an early hour in the morning, the troops advanced against the enemy, who was strongly posted upon a ridge of high hills, his right flank being secured by two heavy guns, and his left by two batteries containing three more, with many field pieces placed in the intervals of his line.

The army moved through the sand hills in three columns, the guards forming two upon the right near the lake, and Major-General Ludlow's brigade the third on the left, having the first battalion of the 27th regiment in advance. The brigade of Major-General Finch composed a reserve. The field artillery was with the advanced guard.

"In this array the troops moved forward with the greatest order and intrepidity, under an heavy fire of cannon and musquetry, and forcing the enemy to retreat before them, till they were driven within the walls of Alexandria. Their loss was very considerable; and they left, in the hurry of their retreat, seven heavy pieces of artillery behind them, which consequently fell into our hands.

"In the course of the evening several deserters came in from the enemy, who communicated the intelligence that General Menou had issued orders for the purpose of attacking our forces on the western side of Alexandria at three o'clock the following morning: Measures, therefore were immediately adopted to the eastward to prevent this attack, and draw the

attention of the enemy to that quarter. Accordingly, a detachment of two grenadier companies of the 40th, two hundred of the Chasseurs Britanniques and an hundred and fifty of the 28th regiment, were ordered to take post with our out-piquets till two o'clock in the morning, at which time (the 23d) we doubled the centinels, and extended them entirely across the plain. In this order we immediately advanced on the French piquets, an officer of each of the corps above-mentioned leading the centinels of his own corps, and followed up with the remainder of the detachment.

"When we arrived within about musquet shot of the French piquets, they immediately fired, and the drum beat the retreat. We followed up in this manner, till we drove them into their strong works, our centinels firing as they advanced, which, as the fire extended from right to left, had the appearance as if our whole army was advancing on them.

"This manœuvre had the desired effect, and prevented the enemy from making an attack to the westward.

"When at length day-light appeared, and the French discovered the handfull of men which had filled them with so much alarm, and, as it were, under their works, they opened every gun, mortar, and howitzer they could bring to bear on us, but without the least effect: for we marched back to our camp in slow time and open files without the loss of a man, though at least thirty pieces of artillery, of different kinds, were playing on us.

"25th As it was a very desirable object to approach as near as possible towards the enemy's advanced work, the redoubt de Bain, Major-General Coote ordered Lieutenant-Colonel Smith, with the first battalion of the 20th regiment, and a small detachment of the 26th light dragoons, commanded by Lieutenant Kelly, to attack and drive in the French outposts on the right of their position. A battalion of infantry was also disposed on the sand-hills to support them.

"As soon as it was dark, Lieutenant-Colonel Smith commenced the attack by turning the enemy's piquets and the whole of this service was performed with such activity and resolution, as to secure the means of erecting a battery within six hundred yards of the redoubt de Bain.

"We lost no more than three men in this spirited enterprize, while at least an hundred of the enemy were left dead in the field.

"The enemy, exasperated at our success, made several attempts to regain the ground from which they had been driven the preceding night, but was repulsed with great loss.

"This morning we opened four batteries on each side of the town against the entrenched encampment of the enemy, which soon silenced, and compelled them to withdraw, many of their guns.

"In the evening General Menou sent an aid-de-camp to request an armistice for three days, in order to prepare a capitulation.

"At four o'clock in the morning hostilities recommenced, and lasted till eight o'clock the same evening, when another flag of truce came in, and the firing ceased.

"The terms of capitulation were finally agreed upon, and the articles signed." p. 368, 372.

The conclusion of the volume, is spirited and impressive.

"Such was the conquest and glory acquired by the British arms in Egypt. Brighter laurels were never obtained by military prowess in any age or nation of the world. Unconquerable bravery, consolidated by perfect discipline, and animated by that ardent love of their king and country, which is the native, inborn principle of Englishmen, produced the splendid achievements which it is the office of this volume to record.

"When it is considered that the British army had to march through a country which presented almost insuperable difficulties; and that they had to contend with an enemy for upwards of two years established in Egypt, inured to its burning climate, and in possession of all the strong holds and fortresses; when we reflect that the number of troops, of which the hostile army was composed, exceeded by some thousands the whole of the British force, and had been habituated to conquest; we are at a loss to express the high sense which their country must entertain, of that intrepidity, perseverance, and patriotic spirit which enabled them to close their brilliant career of victory, by obtaining the surrender of Alexandria, and the whole French army in Egypt." p. 384, 5.

VOL. II.

We have been the more copious in our selections, because the expedition into Egypt will cut so distinguished a figure in the annals of our beloved and highly favoured country.

XI. *Reflections on the Resurrection and the Ascension of CHRIST, and of the probable consequences of a public exhibition of his Ascension which some think necessary to the credibility of the fact.* By JOHN BIGLAND. p. 108, 2s. bds. Williams.

THIS curious and interesting pamphlet in behalf of Christianity would afford us many extracts, but our limits confine us to one alone.

"In attempting to investigate the probability of that great and important event, the ascension of Christ, it cannot be deemed unreasonable to establish it as a principle, that an essential difference exists between probabilities, relating to the ordinary operations of nature, and those which relate to the extraordinary operations of the Lord of universal nature; between the probable actions of a human, and those of a divine agent. No finite capacity is competent to form a right judgment of the motives and conduct of an infinite Being. It must appear a degree of mental derangement to make any pretensions to such a competency, if we consider how little we know of the phenomena exhibited in the physical and moral world, after all our boasted attainments in philosophy, and our acquaintance with history. Our knowledge of the works of the creation is exceedingly limited and imperfect. We know that this terraqueous globe which we inhabit, extensive as its surface appears, and divided into so many different regions, inhabited by so many nations, in a great measure unknown to each other, and totally different in language and manners, in ideas and opinions, is only a point in the solar system, an atom in respect of the universe: and that the whole solar system is only a single wheel, and comparatively a very small one in the immense machine. Modern astronomy has demonstrated, beyond a possibility of doubt, the existence of innumerable systems moving round their respective suns, and these

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suns at so immeasurable a distance from the earth as to have no perceptible annual parallax. The imagination is lost and confounded, at the thought of the millions of millions of miles the nearest of those fixed stars or suns is removed from us, and shrinks at the idea of an inconceivable distance. We cannot indeed but admire the harmony, the magnificence, and the immensity of the universe. We feel ourselves compelled to lift up our hearts with our eyes in adoration of that supreme, eternal, and universal Being, whose power and wisdom has called the vast machine into existence; who has created all those ponderous orbs, who has assigned them their places, and who directs their motions; but we must at the same time feel the insufficiency of our feeble reason to comprehend the design of Him whose works we are so little able to explore. Of the planets which compose our system, and together with the earth and her satellite, the moon, make their annual revolutions round the sun, some are less, but others much larger than this our globe. Astronomy has so far carried her researches, as to ascertain their magnitude and motions; but what do we know of their composition, their construction, their parts, and their inhabitants? Of all these things we must acknowledge our total ignorance. The same may be said of those innumerable worlds dispersed far and wide in the immensity of space, and to which the fixed stars are suns, giving light and heat. Nor is it only in the greater works of the Creator, that human reason is lost and confounded; but we are equally unable to account for the least. We cannot accurately define the powers of vegetation, nor analyze a blade of grass. Every where we find cause of admiration; but it is little we can understand. When we speak of the mysteries of Revelation, let us remember that the system of nature is scarcely less mysterious. Every thing is a mystery. Man is a mystery to himself. His powers of thinking, and all the circumstances of his existence are mysterious. These reflections ought to check our presumption, when we pretend to examine the propriety of the divine economy in the promulgation of his will. In supposing, with the greatest part of the deists, that according to our

ideas of the moral attributes of the supreme Being, it would have been more consistent with his wisdom and goodness to have taken such a method of promulgating the revelation of his will as might have flashed conviction to every mind, and overpowered every doubt; we ought to consider whether the nature and circumstances of mankind were such as to admit of such a method of communication. We must consider not only what God could give, but also what man was able to receive. A judicious master considers, not only what instructions he himself is able to communicate, but also what mode of teaching is best suited to the capacities of his pupils. The progress of the human mind, in the knowledge of divine truths, seems perfectly analogous to its progressive mode of acquiring every other kind of knowledge. In all the various improvements of the human mind, in the acquisition of every species of knowledge, even of the arts most necessary to our well-being, we discover a gradual progress from small, and often almost imperceptible beginnings. All these things advance by slow degrees toward perfection. One nation after another has emerged from barbarism, yet a great part of the human race is to this day involved in the gloom of barbaric ignorance. In this probationary state of existence, we can, in very few things only, have intuitive certainty for our guide. In most things our knowledge is confined to degrees of probability infinitely diversified. It seems that the great Author of our being has so constructed the human mind, that the exercise of its powers, by difficult disquisitions, and laborious investigations of truth, is necessary to quicken, clear, and invigorate the understanding; and that without such exercise the intellectual powers would stagnate, grow weak, and sink into stupidity, as the body would grow weak and sickly, if kept in a state of continual inactivity. The great Creator of the universe might, it is true, have obviated these defects, and have inspired mankind with the innate knowledge of every thing which could be conducive to the civilization and general well-being of the species, without subjecting the human mind to a long train of reasoning, to toilsome study, and a series of deduction and inferences, drawn from a multi-

plicity of observations, and founded upon long experience. He might also have made man exempt from fatigue, from the calls of hunger and thirst, from pain and sickness, and from death. He might have caused us to attain the strength of manhood, without passing through a long and helpless infancy, and have permitted us also to retain that perfection of strength and manly vigour through the whole of our career, without suffering us to sink into the debility and decrepitude of age. He might have given to man powers and faculties very different from those which he now possesses; powers which might, perhaps, have enabled him to penetrate, at one intuitive glance, the whole system of nature, and the comprehensive plan of providence. If we ask why the all-wise Creator has not done these things, we may, with equal propriety, ask, why is not man an angel? or, why is not the thistle a cedar, and the briar an oak? The sovereign will of the Deity is the cause that all things are what they are.

"The system of deism offers, to the contemplative mind, problems of as difficult solution as the most profound, and incomprehensible mysteries of revelation. Human reason finds itself at a loss to reconcile the eternal prescience of God with the free agency of man, and the contingency of human actions; or if we do not allow man to be a free agent, and human actions to be contingent, what ideas can we have of morality, and how can we distinguish between vice and virtue? The eternal existence of a Being infinitely powerful, and infinitely good, without any manifestation of his power and goodness, throughout ages of eternal duration, until the period of time when the world was created, does not present, to the philosophic mind, a circumstance less difficult to comprehend. The difficulty of conceiving how the eternal and infinite Being should remain, through the countless ages of eternity, in a state of inactivity, without any exercise or display of his power and goodness, induced Aristotle to maintain, that the universe is an eternal emanation of the Deity, in opposition to Plato, who taught that it was created in a certain period of time, according to the archetype, or model, eternally existing in the divine

mind. Aristotle's hypothesis does not however, remove the difficulty, otherwise than by introducing another of, at least, an equal magnitude; the existence of an effect, coeval with its cause, of a world co-eternal with its Maker, not being less difficult to comprehend than the eternal inactivity of the great first cause. Many other problems, appertaining to the system of deism, might be adduced; but it suffices to mention only the existence of evil, both physical and moral, under the government of a God infinitely powerful, wise, and good; by his wisdom he could not fail to foresee it, by his power he could have prevented it, and, reasoning according to our own limited conceptions, we might imagine that his goodness would have induced him not to suffer its existence in the world he thought fit to create. These speculations, on which thousands of volumes have been written, have exercised the intellectual powers of the greatest philosophers, from the most remote antiquity to the present day, without advancing one step nearer to the solution of such difficult and mysterious problems. In every step of those disquisitions, we must feel and acknowledge the immense disparity between the magnitude of the object, and our limited powers. If we enquire of an unlettered peasant the reason of these, and many other things, for which we cannot account, he will immediately tell us, that it is the will of God, that things should be so; and the most learned philosopher, after all his laborious researches, and ingenious conjectures, must return to this landmark, and after having run through an endless maze of second causes, will find himself at last compelled to refer all to the great, original, and universal cause. It is not indeed surprising that the plan of infinitewisdom should equally overwhelm and confound the reasoning faculties of the peasant, and the philosopher; for when the subject lies so very far beyond the reach of our comprehension, very little difference is perceptible between the highest and the lowest degrees of human understanding.

"These reflections, perhaps, have never occurred to the minds of many who read deistical authors; and for that reason are here brought forward to the consideration of the sincere and

well-meaning enquirer, in order to check that presumption, which, after a superficial examination, is often too ready to assume the right of judging the propriety of the plans of omniscience; and to excite in his mind that candour, and impartiality, which it is necessary to bring to disquisitions of such immense importance—of such universal and everlasting concern. When we seriously reflect on the limited powers of the human mind, and the various circumstances of man's existence; it appears extremely probable that such a being as man, and so circumstanced, is not capable of receiving any clearer manifestation of the designs of his Creator than he has received, and that no conceivable mode of communication could have been more justly proportioned to the nature and extent of the intellectual powers, and known operations of the human mind, or more fitly adapted to the general circumstances of man's existence, than that which infinite wisdom has made use of, in the declaration of his will to mankind by the Christian revelation." p. 12—21

XII. SERMONS designed chiefly as a Preservative from Infidelity and Religious Indifference. By JOHN PRIOR ESTLIN. One Volume, 8vo. 7s. boards. Johnson and Hurst.

THESE Sermons are twenty-one in number and have these titles; 1st. On Faith. 2d. On Fortitude. 3d. On Justice. 4th On Mercy. 5th On Walking humbly before God. 6th The Character of Nathaniel. 7th On Miracles. 8th The Neglect of Advantages Sinful. 9th God no Respector of Persons. 10th David's Advice to his Son Solomon. 11th The Example of Christ in his Youth. 12th The Improvement of the Death of Ministers, being a funeral Sermon on the death of the Reverend Thomas Wright, who died May 14, 1797, in the seventy-second year of his age. 13th Considerations on the Intermediate and Future State. 14th The Future Happiness of the Righteous. 15th Misery the Lot of the Wicked. 16th The Wicked excluded from Heaven. 17th All

Things for God and by him. 18th On Education in general, with Remarks on Female Education. 19th The Danger of imitating fashionable Vices. 20th The Salutations of Paul. 21st. The Love of our Country explained and recommended.

From the 9th. sermon, "God no respector of Persons," take the following passage.—

"If salvation were confined to those who embrace a certain system of belief, would a wise and merciful God have placed mankind in such circumstances, that it is absolutely impossible for all of them to see the same thing in exactly the same point of view? Though truth is one, yet are not different persons furnished with different means for obtaining it? Many there are, who have neither leisure nor ability for deep and laborious investigations. Others there are, whose minds are early tinctured with prejudices, which they find it impossible to conquer. Some who have enjoyed only a partial education, have been accustomed to contemplate one side of a subject, but have never been favoured with a sight of the other. Now such a variety of circumstances must necessarily occasion a correspondent variety of sentiment. Would it not then be a reflection on the former of the world, to imagine that he expects from all his creatures a similarity of opinion? If he be a good Being; 'and that he is all nature cries aloud through all her works,' he must delight in making all his rational offspring happy. If he be a good Being, can we conceive that in a matter of such importance as *eternal felicity*, he would have left men to wander in the dark, and have placed by far the greater part of them in such circumstances, that it was absolutely impossible they should ever obtain it? Such a conduct would have been directly contrary to goodness. Such a conduct, therefore, ought never to be ascribed to the fountain of all perfection. God is the father of all mankind. It is his pleasure that all men should be saved. He will, therefore, confer eternal life upon all those who endeavour to obey his will, whatever speculative opinions they may have formed, or whatever be their country, nation, or religion. It is such a distribution of rewards as this, which alone can render him amiable in our

eyes, and make us rejoice that the Lord God omnipotent reigneth. It is such a distribution of rewards as this, which alone can approve itself to our understanding as just and reasonable; and it is such a distribution of rewards as this, which we are assured, by the Christian revelation, will actually take place.

"If any should object to this doctrine, that it admits heathens and unbelievers to salvation, and that upon supposition of its truth, Christians enjoy no greater advantages than others, I answer, that the former part of the objection is an argument in favour of the doctrine, and that the truth of the latter is denied.

"Why are we solicitous to limit the goodness of our Maker? Why are we unwilling that *others* should enjoy his favour as well as ourselves? Ought we not to rejoice in the thought, that whatever distinctions may take place in *this* world, in a *future* state, no distinction will be known excepting that of the righteous and the wicked? If men be honest, faithful, and sincere; if their conduct be, in all respects, consistent with the dictates of their consciences, and they uniformly act agreeably to their knowledge, whether they be Jews or Gentiles, bond or free; whether they be Turks, Infidels, or Christians, or to whatever sect under these they may belong, they will be rewarded with the favour of God, and with everlasting felicity at his right hand. They are not so much the qualities of the *head* as those of the *heart*, which will prepare us for heaven. An uniformity with respect to the former, is not to be expected, but an uniformity with respect to the latter, is absolutely necessary to salvation. What emotions of surprise and pleasure will those persons hereafter experience, who themselves acted an upright and virtuous part, but who falsely thought that salvation would be confined to those of their own persuasion, upon finding persons of every denomination admitted to share their happiness, and to join with them in songs of praise, to him that liveth for ever and ever! How will persons, who have contended with the greatest warmth and acrimony concerning some curious point of controversy, which they esteemed a fundamental article of religion, be surprised to meet together in the ce-

lestial world, to find themselves united to the same society, and inhabitants of the same happy region! The consideration that persons of different sentiments and of different religions, will be admitted into the kingdom of heaven, instead of being painful, must fill the breast of every benevolent man with joy and pleasure. Such a person cannot but rejoice in the diffusive goodness of his Maker, and whenever he reflects upon it, feel his heart expand with love towards all his fellow-creatures.

"Nor does it follow from this doctrine, that Christians enjoy no greater spiritual advantages than others. They are favoured with the purest and most perfect dispensation of revealed religion; with such a system, as some of the wisest and best men in the heathen world would have received with sentiments of rapturous gratitude. They are favoured with more excellent rules of duty than others, have before their eyes a more perfect model of imitation, and enjoy more powerful motives to the practice of righteousness. They are acquainted with many great and important truths, of which others can arrive at no degree of certainty. And to them a state of eternal glory and felicity is clearly revealed and undeniably ascertained. Great, therefore, are their advantages, and great are the improvements which are expected from them. If the unenlightened heathens will not obtain the rewards which are laid up in heaven, without obeying the law of righteousness, 'how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his will?' We, my friends, are under the greatest obligations to lay aside every evil work, and to perfect holiness in the fear of God. More is expected from us than from the rest of mankind; and to encourage us to aspire after higher degrees of perfection, we enjoy more exalted hopes, more glorious prospects. We have it in our power to partake of a greater weight of glory than the rest of our fellow-creatures. Let us, then, be peculiarly circumspect in the whole of our conduct, and act, at all times, as be-

comes those who are the heirs of a glorious and eternal inheritance.

"The considerations that the blessings of the gospel are not confined to persons of a particular persuasion, ought not to lead us to an indifference with respect to articles of belief, or to stop in the pursuit of Christian knowledge. At the same time that we are careful not to lay too great a stress upon points of speculation, let us not estimate them beneath their value. Different notions of religion, it must be acknowledged, have a different effect upon morality. The more just and scriptural our sentiments are, the more powerful will be our motives to a holy and virtuous life. And under the various natural evils to which we are exposed, they are rational views of the divine administration, which alone can afford solid support to the mind. Superstition, on the contrary, can do what nothing else is able to effect, render a good man miserable, and a bad man satisfied with himself. A state of doubt and uncertainty is indeed a proper state of mind during the period of investigation, but if it continue when the inquiry is closed, it is equally fatal to internal peace and decision of character. We ought to have some fixed and settled principles by which to regulate our conduct; and when, after an impartial inquiry we have formed such principles, let us not be afraid or ashamed publicly to own them, and firmly, though calmly and modestly to defend them. If our sentiments, after a serious examination, be different from those of the generality of persons with whom we are connected, let us nevertheless adhere to them with the confidence of conviction, though epithets of reproach should happen to be lavished upon us by persons of narrow and contracted minds. Let us in this case never return railing for railing, but shew ourselves as much superior to uncharitableness as to prejudice.

"The present interesting state of religion requires the union of all honest men and sincere Christians, to stem the torrent of vice and iniquity, and to excite a regard to Christianity as a divine revelation. Let us, for a time, endeavour to forget those lesser differences which alas! have hitherto almost exclusively employed the zeal of Christians, and let us direct our attention to those truly important

points in which we agree. Let us hold the faith in love; let us keep the unity of the spirit in the bond of peace. If we cannot agree in some points of controversy, let us agree in temper and disposition. Charity is the constant attendant of wisdom and the child of genuine christianity. Bigotry is the offspring of pride and ignorance. She was nursed in the lap of superstition, and she is the companion of those only whose ideas are limited and confined, who know but little of the world, little of the general administration of divine providence, and still less of the nature of the Christian religion. The idea which is most unfavourable to the peace and happiness of mankind, of any that was ever introduced into the world is, that men will be saved or punished hereafter, in consequence of *their opinions as such*. Whoever will be saved, it is necessary that he hold a prescribed set, even a rational set of *opinions*, is not the language of the new testament. The language of the new testament properly understood, is whoever will be saved, it is necessary that he be an *honest and sincere* man, for this is always included in faith in scripture, when it is spoken of as the ground of the divine approbation." p. 145—152.

In the last discourse also, on signing the preliminary articles of peace, we meet this illustration of the love of our country.—

"A true love of our country will manifest itself in an exalted veneration and respect for wise and upright governors, in a cheerful and prompt obedience to good and wholesome laws, in submission to all which have received the national sanction, when they do not expressly require us to do what God has forbidden; in a readiness to contribute our proportion to the real exigencies of the state; in holding fast the principles of freedom on which our justly admired constitution is erected, and on which its security depends; in recommending these principles to others, and in acting upon them ourselves whenever we are called upon to act in a political capacity; in seeking the redress of grievances only by constitutional, legal and peaceful means; in a quiet and orderly behaviour upon *all* occasions, and in doing every thing which lies in our power to preserve the general

peace, and to promote the public welfare. If our wishes be cordial and sincere for the happiness of our country, let us harbour in our breasts no passion, and indulge no inclination which is incompatible with its interest. Particularly let us be upon our guard against the vices of *avarice, ambition, and luxury*—vices of the most fatal tendency, and which actually have been the cause of the ruin of the most flourishing empires in the world. It was by means of these that Rome was enslaved. She had strength enough left her to withstand the attacks of her enemies, but those who seemed to wish her prosperity, had not virtue enough to give up their luxury to her interest. Rome therefore fell a sacrifice to the vices of her friends. Effects always correspond to their causes. If we pursue the same course, we must expect the same fate.

“But I hasten with peculiar pleasure to an observation which may be thought more suitable to my character, and the design of our assembling in this place, than some of the foregoing; and that is, that we cannot take a more effectual method to promote the welfare and happiness of that community to which we belong, than by living in the constant exercise of *all the divine, social, and personal virtues*. Vice of every kind, has a tendency to undermine the foundations of all society, and to introduce into the world universal disorder and confusion. There is in the nature of things an eternal and inseparable connexion between virtue and happiness, and vice and misery. The history of every nation upon earth, is only an illustration of this truth. If therefore, my friends, we wish to do our country the most essential service, let us be *good men, and real and sincere Christians*. Let us remember, that it is the religious principle alone which can give stability and dignity to our conduct, and enable us to discharge in a proper manner the duties of the station in which Providence has placed us. Every civil community will be happy in proportion to the prevalence of the religious principle. The God of nature has laid this foundation, and this foundation only, for human perfection and for human happiness. It is righteousness which exalteth a nation, whilst sin is the ruin of a people. But let us likewise remember,

that superstition is not religion. Superstition is as remote from religion as infidelity. Whilst one, turning her back upon religion, proceeds in a direction eastward, and the other, with equal aversion and equal rapidity, flies towards the west, at the point of half the circle they meet in friendly union. Preserving our original station, let us remain equally distant from both. Let us, as the best operation of the principle of patriotism, endeavour to promote the fear of Almighty God, and to make all around us truly religious. This is the best way of mending the world, or to express it in appropriate language, of effecting a radical and permanent reform. Let the seeds of religion be sown in every breast, and peace is secured for ever. When the kingdom of the Messiah shall be established upon earth, which if our exertions be properly directed we may be instrumental in effecting, war will cease from one end of the world to the other.

“Glorious prospect! and not more glorious than certain. How different are the causes which are to bring about this great change in the condition of mankind, from those which have operated to produce the changes in human governments! They are the light of the gospel; they are the principles of the gospel. These means will operate, and they will finally produce their full effect. The happy change will be taking place while we are reposing in the tomb, unconscious of any thing to elevate the spirits, or to depress the heart. But, Christians, though we see not the whole process, we shall witness the grand consummation. We shall be raised from the sleep of death to behold a new heaven and a new earth, wherein dwelleth righteousness, and to enter upon a scene of existence in which the improvement of our character and our circumstances will be eternal.

“To conclude then, let us walk worthy of the high and holy vocation wherewith we are called. Let us walk as children of the light and of the day. Let us, by our Christian conduct, promote that kingdom which will take place upon earth, and which will produce the effects which have been mentioned. This is indeed to be labourers together with God, to act upon the *divine plan*, and to be instrumental in accomplishing the purposes of

infinite wisdom. The purposes of infinite wisdom will be finally accomplished whether we be the instruments employed by him or not. "One day is with the Lord as a thousand years, and a thousand years as one day." To a mind which cannot take in a comprehensive view, the present state of things may appear unfavourable to this renovation, this spiritual resurrection from darkness to light. The darkness will in time vanish. The worst, I trust, is over. Some years ago, a black and pestilential cloud, from the coldest regions of infidelity, came over this land, the greater part of Europe, and even crossed the Atlantic. I saw it collecting at a distance, and with friendly concern told you to take care of yourselves, and of those who were most dear to you. Its baneful effects were experienced. It entirely blighted some minds, producing the destruction of the principle of religious life; and it has rendered many others irrecoverably weak and sickly. Some I trust are curable; whose present complaint is only squeamishness and indifference; but much cannot be expected where two of its most common effects yet remain, conceit and insensibility. To speak plainly, and without a figure, the religious principle is too weak among us. The name of christian is very common—the character is seen in very few instances. A zeal for what is called religion, is not wanting, but alas! it is for the most part a zeal without knowledge and without charity. Men are willing enough to dispute, to divide into parties, to be extremely personal and abusive in their controversies, to preach unintelligible doctrines, and to exclude from their fraternal regards, and as far as in them lies, from the favour of God, those who only wish to preach peace, to promote peace, to live in peace, and to die in peace. You I trust have not so learned Christ. Let love to God and love to man, reign in your hearts, and influence every thought, word and action of your lives, and thus may all men take knowledge of you that you have really been with Jesus and have learned of him. Thus may you enjoy peace on earth, promote the religion of the prince of peace, and finally, be admitted into the realms of eternal peace and love." p. 361, 7.

XIII. ANNALS of PHILOSOPHY, *Natural, History, Chemistry, Literature, Agriculture, Mechanical, Fine Arts.* For the Year 1802. By several Gentlemen, 2 Vols. 8vo. Cadell and Davies. 9s. bds.

FROM this valuable work, we shall extract a short article in each department.

On *Galvanism* the history of which is here given for the year 1801, we shall give the following illustration.

"The first paper to which we shall direct our reader's attention is one by Volta, the ingenious inventor of the Galvanic pile, in which he attempts to explain the electrical phenomena of Galvanism by the known laws of electricity, independently of any other principle". The author had before remarked, that when two different metals are placed in contact with each other, they become thereby not only conductors but exciters of electricity, or electro-motors; and in this latter property the metals exceed every other class of bodies; so that, when a clean plate of silver and another of zinc (which two metals are respectively the most active and opposite to each other as electro-motors) are placed in contact with each other, by one or more points, the natural state of electricity subsisting in each before contact is changed, the equilibrium is broken, and the electric fluid passes from the silver to the zinc, so as to become rarefied, or in a negative state, in the former metal, and condensed, or positive, in the latter. This state of opposition remains permanent (for a considerable time at least) unless either of the metals is brought in contact with other conductors, which may restore the equilibrium of electricity, either by giving this fluid to the silver, or subtracting it from the zinc. The author then proceeds to examine the operation of a single pair of metals, as a fundamental experiment, by which the whole theory of the Galvanic pile is to be explained. If two blades of metal, the one zinc and the other silver, are joined together at one extremity (either by rivetting or soldering, or any other method) so as to form one continued metallic arc, the zinc end

will always be in a state of positive electricity, and the silver in the negative state. This difference, however, is too small to be perceptible without particular management, and it is by the assistance of the condenser, and the straw electrometer connected with it, that the author gives a proof of what has been advanced. Volta's condenser is composed of two metallic discs (made of copper or brass) about three inches in diameter, and ground so as to apply very accurately one upon the other. The polished surfaces, by which the contact is made, are covered with a slight layer of sealing-wax, or gum-lac, or copal varnish; and a glass handle, coated with sealing wax, is fixed in the center of each disc, in order to separate them by pulling them asunder, and to retain them in an insulated state. The condenser being thus disposed, the upper disc being insulated, and the lower communicating with the ground, the author takes the soldered blade of zinc and silver, and holding the zinc end in the hand, causes the silver end to touch the upper disc of the condenser for some time. On removing the metal, raising up the disc by its glass handle and applying it to the straw electrometer, it is found to have acquired two, three, or four degrees of minus, or negative electricity, by the contact of the silver blade.

"If now the experiment is reversed, and the silver blade held in the hand whilst the zinc end touches the condenser, no effect whatever is produced if these two are in immediate contact; but if a piece of wetted card is interposed, the condenser, then acquires three or four degrees of electricity, which in this case is plus, or positive. The explanation which the ingenious author gives of these phenomena is the following: in the first instance (that is, where the hand holds the zinc end, and the silver touches the upper plate of the condenser) the latter partakes of the same state of electricity as the silver end, and both become negative, owing to the superior attraction of the zinc, which is positive. This experiment too answers equally, whether or not a wet card is interposed between the silver and the condenser: but in the reverse experiment, when

the zinc immediately touches the upper disc of the condenser, it is placed between two substances, namely, the copper of the condenser and the silver blade to which it is soldered, each of which propel electricity into zinc with nearly the same force, and consequently according to the laws of that fluid, the zinc being placed between two equal and similar powers, the accumulation of electricity is so small as not to be perceptible. It becomes, therefore, necessary to employ a third conductor of a different nature, a wetted card for example, which being a simple humid substance, is what the author terms a conductor of the second class, that is to say, a substance which, compared with the metals, possesses a much smaller force of electric excitement or electro-motion. The wet card being thus interposed between the zinc and the upper plate of the condenser, the electric fluid, which is constantly propelled from the silver end held in the hand, into the zinc, passes the wet card without obstacle, and proceeds to the condenser where it excites about three degrees of positive electricity. Hence may also be explained, why the first experiment succeeds equally well without as with the interposition of a wet conductor; for in this case the zinc, which attracts positive electricity from every other metal, is in immediate contact with the hand, and the silver blade, and the copper plate of the condenser, possessing nearly the same force of excitement, little or no mutual action takes place between them, to interrupt the free passage of positive electricity through each into the zinc.

"To answer the objection which might be made against the explanation here given, from the contact of one or other of the metallic blades, with the hand that holds it, the ingenious author observes, that this may be entirely avoided, and the blade of the united metals opposite to that which touches the condenser may remain entirely insulated, and still the same phenomena will take place, though not quite to the same electrometrical degree. It is necessary, however, in this case, to connect the insulated blade with a large Leyden phial, which is neither charged nor insulated, in order that it may furnish or receive

a considerable quantity of electricity." p. 3—5.

Dr. Herschel's observations to investigate the nature of the sun among the articles of Natural Philosophy, are curious.

"The admirable telescopes that Dr. Herschel has constructed, and his practised activity in the use of them, render all his observations on the heavenly bodies peculiarly interesting, among which his late investigations on the nature of the sun (published in the transactions of the Royal Society for 1801) deserve especial notice.—This philosopher is of opinion that the visible disc of the sun is by no means the actual surface of this planet, but a congeries of luminous clouds surrounding the sun, which is itself protected from the intense light and heat emitted from them, by the interposition of a cloudy stratum not in itself luminous, and floating a considerable distance above the surface of the solar orb.

"When the surface of the sun is viewed with a good telescope, it has a spotted or mottled appearance, and this, upon more minute inspection, will be found to be occasioned by a multitude of luminous prominences separated from each other by depressions of various figures, extent, and tint of shade: hence it is obvious that the luminous matter of the sun cannot be a liquid, otherwise by the laws of hydrostatics all the cavities would be instantly filled up, whereas many openings have lasted during an entire revolution of the sun, and extensive elevations have remained supported for many days.—Much less can it be an elastic fluid of an atmospherical nature, as this would be still more ready to fill up the low places, and to expand itself to a level at the top. It is probable therefore that this shining matter exists in the manner of empyreal, luminous, or phosphoric clouds, residing in the higher regions of the solar atmosphere: they have also a visible motion, as they may be seen diffusing themselves over extensive depressions and gradually filling them up with irregular luminous prominences. These depressions are obviously a lower stratum of clouds differing from the upper in not being self-luminous and much more closely compacted than the rocky and bright ones, which being for the most part detached from

each other, allow the lower stratum to be visible between them. The lower clouds are capable of motion as well as the upper, and are thought by Dr. Herschel to bear a near resemblance to the clouds of our earth. Though not luminous in themselves they reflect a large quantity of light, and thus add considerably to the general brilliance and profusion of the solar light. From several photometrical experiments it appears, that where the self-luminous clouds emit 1000 rays of light, the lower stratum reflects 469 rays, all of which proceeding from the under part of the upper stratum, would be lost to the other planets without such a reflecting surface. Another admirable purpose which these planetary clouds serve, is that of intercepting the brightness of the superior regions of the solar atmosphere from the body of the sun, and thus probably rendering it habitable; for by measuring the light reflected from those cavities in the lower stratum of clouds through which the body itself of the sun is visible, it appears that not more than seven or at most sixteen rays are reflected, where 1000 are emitted from the self-luminous, and 469 are reflected from the lower or planetary clouds.

"From what has been said it is plain that the sun must have a thin invisible elastic atmosphere, in which the self-luminous and other clouds are supported and float freely in any direction: this atmosphere must also extend to a great height above the highest ridges of self-luminous clouds. Newton has proved that the gravitation of bodies on the surface of the sun, is 27 times stronger than on the earth: hence the compression of the elastic gasses, of which the solar atmosphere consists, if similar to our own, must be much greater in proportion to the superior force of gravitation by which they are compressed. The solar atmosphere also is subject to agitations, similar in appearance to such as in ours are occasioned by winds: this is obvious from the motion itself of the planetary clouds over the various openings. Dr. H. also thinks it probable from certain appearances, that there is a clear atmospheric space, not less than some hundreds of miles, between the solid body of the sun and the lowest region of clouds.

"The above are the principal solar phenomena mentioned in Dr. Herschel's paper; there is however added a theoretical explanation of them, together with some other things which we shall more briefly notice, as in the present very imperfect state of our knowledge on this subject, it is more than possible that it may be erroneous.

"It is the opinion of this eminent philosopher, that the matter which forms the self-luminous clouds is continually flowing in a gaseous form from the body of the sun; the quantity however given out in equal times, is extremely various, and according to the quantity disengaged, is the degree of disturbance occasioned in the lower stratum of clouds through which it passes. A moderately small quantity ascending quietly, will displace only a small portion of the planetary clouds, and will make a minute even cavity, denominated, by the author, a pore: a larger quantity ascending more irregularly, will form a large uneven opening or cavity. When this empyreal gas arrives at the upper stratum of clouds, it is decomposed, becomes luminous, and produces the appearance of corrugation, nodules, or ridges, which are more intensely brilliant than the other parts. Hence the more spots (as they were formerly called) that there are in the sun, the more rapid is the decomposition of empyreal gas, and the greater is the quantity emitted of light and heat. Certain periods seem more favourable to the production of this luminous gas than others, and these are often of long continuance; hence the frequent appearance of spots in the sun may be considered as indicating a higher degree of atmospheric temperature at the surface of the earth, than when the sun is destitute of openings or ridges; and thus astronomy may acquire another claim to general attention by this new and unexpected application of it to meteorology and agriculture.

"Philos. Trans. for 1801, part ii."

The Zoology presents us with an account of a Parrot hatched at Rome.

"No birds of this genus are known to pass the tropics, either on the old or new continent, unless they be taken by force, the natural habitation of parrots appearing to be bounded by a zone 25 deg. distant from the equator

on each side. But, even when transported beyond these latitudes, they continue to live and to be influenced by the sexual desires, in spite of the difference of climate. Instances of parrots laying eggs in the temperate countries, however, are extremely rare, and most of the eggs which have been produced under such circumstances have proved transparent and destitute of an embryo. The following facts, therefore, lately made known to naturalists by Count Morozzo, cannot fail to be interesting.

"In the year 1786, M. Pàsseri, of Rome, bought at Marseilles a female parrot, of the Amazonian tribe, and some months afterwards was presented, at Avignon, with a male, under the name of an Amazonian, also, or Brazilian parrot. He put these together, but without chaining them by the leg or affixing any other badge of slavery, and he suffered them to walk about the room at their ease. They often rested on the common perch, but sometimes they retired during the night to a large iron cage, which was never shut, and in all other places where they afterwards were, they enjoyed the fullest liberty. From the first moment they met, they manifested a very striking attachment to each other, and their friendship still continues to so remarkable a degree that if they are separated only a few minutes they exhibit the greatest agitation, sending forth piercing cries, and never becoming quiet until they are put together again. When M. Passeri first became possessed of them, they had attained their full growth, but he could not attain any fact tending to determine their age. The male distinctly pronounced several French words, as he does at present; the female, on the contrary, makes only a shrill cry, and prates a good deal without pronouncing a single word. These birds travelled with their master; they came to Forti, Valentano, Magni, and lately to Rome, making their journey separately confined in a small wooden box, called by the French a *sabot*. The female has laid eggs several times; the first was at Forti, six years ago. She laid two in a trough near a kitchen chimney, but the continual noise of people passing and repassing did not prevent her from continuing to sit on them, nor

even unforeseen circumstances which obliged M. Passeri to change his abode. The second time was at Valentino. The bird then laid two eggs in the corner of the room, without preparing any nest. She sat on them some days, but it was thought advisable afterwards to put them under a pigeon; notwithstanding they were covered some time, they were not hatched. She laid a third time, about the middle of May, 1800. The number of eggs was the same as before; they were laid on the ground, and some days afterwards were found broken, whether in consequence of any interference of the male, or by some other means, it is not known; the fact is, however, that at the beginning of June, the parrot laid a couple of eggs again. But this time she deposited them in an earthen vase (half filled with cinders) which was on the ground, just within a door that concealed the bird while sitting. She sat forty days, and on the 15th of July, an egg was hatched, but the young one died the next day. M. Passeri, wishing to prove the birth of a parrot at Rome, carried it to the hospital of Sans Spirito, but it was found too far advanced in putrefaction, and was therefore thrown away; it was seen, however, by several surgeons' pupils who were present. The fourth, or to speak more correctly the fifth time the female produced, was in the present year. There were now three eggs, laid in the same vessel (or *scaldino*) filled with ashes, and standing in the door-way as the year before. The incubation continued forty days, and on the 24th of June a young bird came forth. Some days afterwards the other eggs were thrown away as being unproductive. This infant parrot remained almost naked the first fifteen days, but afterwards the small grey quills of the wings began to shew themselves, and by the 20th of August (that is to say at the end of about two months) the bird was completely clothed. On the 12th of July it cried out for the first time; on the 14th it began to open its eyes; on the 20th of August, when the young creature was well furnished with plumage, the mother who had constantly slept in the nest forsook it, and returned to the male as usual; and on the 25th of the same month, the young parrot slept out of the nest. The fol-

lowing fact deserves particular attention. M. Passeri observing the growth of the young parrot, and fearing lest the scaldino should be too small to hold the mother and her young one, took a basket lined with feathers, &c. and put it in the place of the scaldino, behind the door. The mother went and seated herself in it immediately, and appeared to be very well satisfied with the new habitation, but some hours after she began to cut away one side of the basket with her bill, and in three days accomplished her job, having made an opening of four or five inches in the lower part, and six or seven in the upper. The osier was cut as neatly as if the sharpest steel had been employed.—There can be no doubt that the mother's object was to facilitate the departure of the young bird from the basket, when he had acquired the requisite strength in his legs. The latter, examined in the third month, was of a yellow colour, like the father, about the head and base of the neck. His length from the root of the bill was about ten inches, and at the age of four months about eleven. The colour of the body resembles that of the father's which is of a yellowish green colour, intermixed here and there with bright yellow, and the feathers of the wings are variegated with blue violet and very brilliant red. The thighs have a remarkable tufted plumage of a yellow colour. The bill is cinereous and black at the point. The iris has passed from a greyish to a yellowish colour, and will probably soon become orange like the father's. The feet are grey, with black nails. As the young bird has grown very fast, he will very probably exceed his father in bulk; the latter is larger than the mother, who is stated to be the true Amazone, of Barrere (*Psittacus major viridis, alarum costa superne rubente*) but not *Psittacus nobilis* of Linnæus. To what species the father and the young bird belong, does not seem to be fully decided, the great yellow *culottes à la russe* being a remarkable character not alluded to by any ornithologist.

“ Journ. de Phys. Ventôse ”

The *Botany* article gives us the following curious facts published by Professor Mitchell of New York.

“ 1. A *Robinia pseudo-acacia* was struck with lightning so violently, after flowering, that its leaves withered

and fell, and the tree appeared to be dead. A few days afterwards, however, it shewed signs of life, and began to put forth new buds. From these buds sprang new leaves, and (what is particularly worthy of remark) the tree flowered a second time, many weeks after the fall of the first inflorescence. This second effort has not weakened the tree, which continues to grow and put forth branches every year.

"2. Two wild cherry-trees (*PRUNUS VIRGINICA*) grew two feet distant from each other in the professor's farm. The trunk of one was forked, and a branch of the other grew precisely in the place of the division. In the progress of vegetation, the three branches came into immediate contact, and grew quickly together. The inoculation became so complete that the strange branch seemed to be firmly united with the tree by which it was embraced in its bifurcation. Having taken off the bark near the root, in a circular manner from the trunk of the tree with which the branch of the other had formed so intimate a connexion, the professor observed that the part of the tree which was below the stripped place soon perished, and the root lost its sap, but that part which was above continued to live, and the summit to bear leaves and fruit during several years. This tree then drew its nourishment entirely from the sap of the neighbouring trunk; but this is not all—the distance from the insertion of the branch, in the body of the tree, to the place that was stripped was about eight feet, yet as far as that part, or a little above, the trunk has continued to live, to grow, and even to send forth shoots, which could not have happened without a retrograde motion of the sap, the whole distance from the point of union of its branches.

"3. Regeneration of the bark of apple-trees. Trees stripped of their bark commonly die; there appears, however, to be a time of the year, when that of apple trees may be taken off, round the trunk, from the roots to the branches, without doing any damage. Two months after having stripped off the bark of one of his apple trees, leaving the leaves and fruit of the branches untouched, Doctor Mitchell saw a new covering come

upon the trunk, and the tree did not appear to suffer in the least. It appears necessary to fix on the longest days for this operation, that is to say, about the end of June. A tree so stripped, in 1797, passed the long and rigorous winters of 1798 and 1799, without suffering any injury. Another, which had been similarly treated in June, completely recovered its bark in September, and was as much loaded with fruit and leaves as if it had never been touched. Gardeners say, that this operation well performed will make old trees young again, but, though our author has been witness many times to the harmlessness of the practice, he owns that he thinks the remedy very violent and doubtful. Nevertheless, these experiments demonstrate a grand fact in vegetable economy.

"*Journ. de Phys. Ventôse.*"

Two short paragraphs offer themselves from the Mineralogy, the one relating to shells, the other to silver in Cornwall.

"*CORNUCOPIA.* Dr. Thompson, late Professor of Anatomy at Oxford, being at Palermo in 1799, saw in M. Chiarelli's cabinet some fossils perfectly similar to certain fragments which he had noticed four years before in the hands of one of his countrymen. After an attentive examination, the Doctor discovered the form of an entire animal in every one of them, and the appearance being of a very remarkable kind, he set out for the spot where they were found, viz. Cape Pessaro. Here he collected sufficient materials to enable him to form the following description.

"*Genus.* Covering of some marine animal, heretofore testaceous, now stony.

"The form that of a bull's horn; closed by an operculum.

"*Species.* Substance of the covering carbonated lime.

"Colour, that of a recent bone.

"Dimensions: length, in a straight line, six English inches; interior diameter 14 lines, exterior 25.

"Structure: *laminae* disposed longitudinally.

"Surface, adorned externally with slight longitudinal *striae*; internally it has asperities, *striae* without order, and double sides both longitudinal.

"*Viscera*, not to be distinguished; they are too ambiguous.

"*Operculum*: a concave, furrowed, oblique disc. Its internal surface is imbricated with converging rays.

"*Country*: the animal formerly inhabited the rocks at the bottom of the sea at Cape Pachynus (now Cape Pessaro) in Sicily. At this time its *exuvia* only are found.

"*Journ de Phys. Ventôse.*

"Although numerous veins of galena, richly impregnated with silver, and occasionally small quantities of silver ores, have been discovered in Cornwall, no instance had been known until within a very few years, of any mine in that country yielding so precious a metal in great abundance. Mr. Hitchins has given an account to the Royal Society of an argentiferous lode in Herland copper mine, from which 108 tons of ore had been raised. The discovery was made at the depth of 110 fathoms from the surface of the ground. The lode itself is one of those cross courses, as they are called, which intersect and derange the copper lodes: its eastern side alone produces silver ore, the breadth of which is in general about six or eight inches, the other part of the lode being composed chiefly of quartz, intermixed with iron, manganese, and wolfram, together with a small portion of cobalt and antimony. The silver ore, strictly speaking, is a mixture of galena, native bismuth, grey cobalt ore, vitreous silver ore, and native silver. The latter is found chiefly in a capillary form in the natural cavities of the lode.

"*Phil Trans.* part i. 1801, p. 159.

In Chemistry, James's Powder attracted our attention.

Chenevix on James's Powder.

"The analysis of this so justly celebrated medicine, made by Dr. Pearson some years ago, led the College of Physicians to adopt an antimonial preparation, as a proposed substitute for the empiric medicine, which is termed the *pulvis antimonialis*. This is prepared by calcining together, first in a gentle and afterwards an intense heat, equal weights of hartshorn shavings and crude antimony: so that the powder, when prepared, is a mixture of phosphant of lime, and oxyd of antimony.

"Mr. Chenevix has proposed the following method of preparing the same powder in the moist way, which will be more uniform in its quality, and perhaps made with greater ease.

"Dissolve, together or separately

"in the least possible portion of mu-

"riatic acid, equal parts of the white

"oxyd of antimony (procured by ad-

"ding pure water to the butter of

"antimony) and of phosphant of lime.

"Pour this solution gradually in dis-

"tilled water, previously alkalized

"by a sufficient quantity of caustic

"ammonia. A white and abundant

"precipitate will take place, which,

"when well washed and dried, is the

"substitute I propose for Dr. James's

"Powder."

"The medicinal power of this powder may be increased by using a greater proportion of the solution of antimony.

"In making the precipitation, the two muriatic solutions should be first mixed, and then poured into the alkaline liquor, and not the alkali into the muriatic solution; otherwise the precipitation of each material would not be uniform, since the mere water of the alkaline solution will precipitate the antimony as well as the alkali itself, and therefore the first portions would contain more of the metal and less of the phosphant of lime than the latter. Whereas by pouring the mixed muriatic solutions drop by drop into the alkaline liquor, the whole of the antimony and of the phosphant of lime are separated from the acid, and therefore the proportions of each remain equal.

Nicholson's New Journal, vol. i. p. 24."

In Agriculture, the salting of hay, by John Drake, Esq. is singularly useful.

"*On Salting Hay*, by John Drake, Esq.

"Sixteen tons of hay having been flooded were drawn from the meadow; the lands where it grew are highly enriched from the flood, which lies upon it frequently for fourteen or twenty days together: its situation on the last pound, where the Avon discharges its waters into the Severn at Tewkesbury. These meadows have been and still are so enriched from the washing of the sheep-folds of the upper part of the vale of Evesham, and from the highly cultivated lands in the lower parts of Warwickshire, that, when the floods subside, they frequently leave a thick, slimy coat of mud, which, when the grass is repaired with a kind and genial spring season, bring the dutch white clover to a full pile of grass, and so mats it, that you

have as much difficulty to part the swath, as you would have to divide a clotted fleece of wool. Summer floods about the period referred to were too frequent, and the writer was induced, to draw from out of the flood, of an inclosed meadow, where the torrent of the river could not carry it away, about sixteen tons of this washed hay; and it was then got tolerably dry, and a course of hay put upon the straddle, then sowed or sprinkled with salt (it being previously dried and broken small to separate the particles as much as possible): by this means the salt penetrated more regularly into the hay. The proportion was: eight pounds of salt to one ton of hay, but ten pounds to a ton would be a better proportion: each course of hay was continued to be salted until the sack was finished; for fifty-seven pounds of salt he then paid four shillings and two-pence, and from the increase in the tax he now pays eleven shillings for the same quantity, by which high price he is deterred from using it; but if the duty on salt could be so regulated that it could be procured at two shillings the hundred weight, there is not a doubt, provided there were a sufficiency of brine in the kingdom to supply the demand, but it would become of general use, and that the best hay would be more improved than the flooded hay.

"He now returns to the benefit received from this salted hay, which although its appearance was not much in its favor, ten Hereford oxen were fed upon it, which had been brought in leaner than usual; and although fed in an open pasture, their proof was equal, if not superior, to those that were at the same time stall-fed on better hay and well attended.

"Annals of Agriculture, No. 219."

The Arts thus state the Manufacture of Gunpowder.

"*Manufacture of Gunpowder.*"

"Mr. R. Coleman of the Royal Mills, Waltham-Abbey, has published the following process of manufacturing the best British gunpowder.

"The three ingredients of this substance are saltpetre, charcoal, and brimstone, in the following proportions. Saltpetre 75, charcoal 15, sulphur 10.

"The first thing to be attended to is the purity of the materials: for if these are defective, the gunpowder

can never be good, though ever so well manufactured.

"The saltpetre is either that which has been imported from the East-Indies, or extracted from damaged gunpowder. It is refined by solution and subsequent crystallization; afterwards it is fused by as low a heat as possible in order to drive off the water without decomposing the nitre. The sulphur used is imported from Sicily, and is refined by melting or by sublimation. The charcoal formerly used in this manufacture, was made by charring wood in the usual manner; but the method now adopted consists in distilling the wood in iron cylinders, by which means the acid and other volatile matter is driven off, leaving the pure charcoal in the cylinder or retort. The advantages of this process are so considerable in the manufacture of gunpowder, that the proportion used for the several pieces of ordnance in the navy or army, has been reduced one-third merely in consequence of this new mode of preparing the charcoal.

"The several ingredients being thus purified, are ready for manufacturing. They are first separately ground to a fine powder; secondly, mixed together in proper proportions; thirdly, the composition is sent to the gunpowder mill, which consists of two stones vertically placed, and running on a bed-stone. On this bed-stone the composition is spread, and wetted by as small a quantity of water as will, together with the action of the mill-stones, bring it into a proper body, but not into a paste. After the runners have made the proper number of revolutions over it, it is taken off. Not more than 40 or 50 pounds of composition are worked at a time, as an explosion will sometimes happen from the runners and bed-stone coming into contact. Fourthly, the composition taken from the mills, is sent to the corning house to be corned or grained. Here it is first pressed into a hard and firm body, is broken into small lumps, and the powder then grained by these lumps being put into sieves, in each of which is a flat circular piece of *lignum vitæ*. The sieves are made of parchment skins, having round holes punched through them. Several of these sieves are fixed in a frame, which by proper machinery has such a motion given to it as

to make the lignum vitæ runner go round with great velocity, breaking the lumps of powder and forcing them through the sieves forming grains of several sizes. The grains are then separated from the dust by proper sieves and reels.

"Fifthly, the grains are then hardened, and the rougher edges taken off, by being run a sufficient length of time in a close reel, moving with a circular motion.

"Sixthly, the gunpowder thus corned, dusted and reeled (which is called glazing) is sent to the stove and dried, taking care not to volatilize the sulphur. A gunpowder stove either dries the powder by steam, or by the heat from an iron gloom, the powder being spread on cases, which are ranged round the room.

"If gunpowder is injured by damp in a small degree, it may be recovered by drying; but if the ingredients are separated from each other, the nitre must be extracted, and the gunpowder re-manufactured.

"There are several methods of proving and trying the goodness and strength of gunpowder, of which the following perhaps is the best: Lay two or three small heaps on separate pieces of clean writing paper, within a short distance of each other, and fire one of them by a red hot wire; if the flame ascends quickly with a good report, leaving the paper free from specks, and does not burn it into holes, and if sparks fly off, setting fire to the adjoining heaps, the goodness of the ingredients and proper manufacture of the powder may be safely inferred, if otherwise, it is either badly made or the ingredients are impure.

"The following are given by Mr. Coleman, as the results of repeated experiments made upon large quantities of gunpowder:

"First, 100 parts of composition gained from 3 to 5 parts in weight, by the water used at the mills.

"Secondly, this water appears to be totally got rid of by the succeeding processes of manufacturing and stove-drying.

"Thirdly, the ingredients only pulverized and mixed have a very small explosive force.

"Fourthly, gunpowder granulated, after having been but a short time on the mill, has only acquired a portion

of its strength. It is not till it has been the proper time on the mill, that it has obtained its full powers.

"Fifthly, the strength of gunpowder does not depend upon the granulation; the dust of gunpowder, after manufacture, having nearly the same force as when granulated.

"Sixthly, powder made in every respect the same but of two sorts of charcoal, namely, the common and cylinder charcoal is very different in strength, the cylinder charcoal rendering the gunpowder by far the strongest.

"Seventhly, powder undried in every stage of the manufacture is weaker than when dried.

"*Philosophical Mag.* vol. ix. p. 355."

Then follows a general survey of English, French, German, Spanish, and Italian Literature. The volume closes with an *Obituary of Literary Men*, from which we shall select two specimens of its Biography:

"Dec. 27, 1800. At Edinburgh, in the 83d year of his age, Hugh Blair, D.D. Professor of Rhetoric and Belles Lettres in that university, and member of many learned societies. This celebrated author was born at Edinburgh in 1718. His father was a merchant, descended from the ancient family of Blair. Having received a liberal education in the school and university of his native city, Mr. B. took the degree of A. M. and entered into holy orders in the year 1742. The same year he was presented with the rural benefice of Collesie, in the county of Fife. Here the style of his preaching procured him, in a few months, a translation to the Cannongate church of Edinburgh, in which he remained until 1752, when he was chosen one of the ministers of the city; and in 1758 was preferred to be first minister of the high church. About this period he opened a school for rhetoric and belles lettres, in which he read the first sketch of those lectures, which were afterwards published in two volumes 4to. in 1789, and of which there are some editions in 8vo. The approbation these lectures obtained, procured him, in 1761, the appointment of regius professor of rhetoric and belles lettres, then first instituted in the university of Edinburgh, and, as it is thought, with a view to confer that honour on him. Dr. B. had before shewn his talents as

a literary man. Whilst a student in divinity he assisted his cousin, George Banatine, in writing a poem, called "The Resurrection," which was published with the name of W. Douglas, in 1747. He had also written a short memoir, prefixed to the third volume of sermons of Mr. Robert Walker.

"In 1763 he published "Critical Dissertations on the Poems of Ossian," originally delivered at his lectures, and prefixed to Macpherson's translation, in which he supports the opinion of the antiquity of that work. The first volume of his justly esteemed sermons was published in 1777, and has experienced a degree of success almost unparalleled, but certainly not unmerited. The second volume appeared in 1780, the third in 1790, the fourth in 1794, and a fifth volume since his decease. This volume the Doctor some time before his death fully prepared for the press. The merit of the first volumes procured applause even from the late Dr. Johnson; and the Queen, as a testimony of her high approbation, settled on him a pension of 200*l.* per annum, which was afterwards increased to 300*l.* These sermons have reached to the twentieth edition. In Ireland and America they have also passed through several editions. In 1782 or 1783, he published his "Lectures on Rhetoric and the Belles Lettres," a work which evinces him a master of the science he taught. As Dr. Blair advanced in years, he was permitted to retire from the exercise of his duty as professor of rhetoric, but to retain the salary and title: it was at this period the Queen increased his pension. A sound constitution and temperate manner of living, preserved him till a very few years of his death, in full ability to discharge the duties of his clerical office. Dr. B. was married, and had one child, a daughter, who was snatched away by a fever in the flower of her age: his wife he also survived many years. Dr. Blair's emoluments were moderate: as minister of Edinburgh he had 200*l.* a year; as professor of rhetoric, his salary was only 70*l.* What the other emoluments of that office were is uncertain; he was, however, enabled to keep his carriage. This was done by carefully regulating his expences, and he is said to have left behind him a good fortune. He received, as copy-

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right for his first volume of sermons, 100*l.* for his second 300*l.* and for his third 900*l.* The whole he gained by writing is said to have been about four thousand pounds. Dr. B. lived in habits of intimacy with Robertson, Smith, Ferguson, and other literary characters. He had the happiness to diffuse through his country a taste for polite literature. At the time his sermons first appeared, that kind of writing was in little repute. His publications, however, revived the taste for it: they exhibited the union of mild religion and pure philosophy. His sermons have been translated into French, Dutch, German, Italian, and Slavonic: his lectures have also been translated into several languages, particularly the Spanish. He has, we are told, left some posthumous works, which we hope will soon be made public.

"Sept. 9. 1801. At Hackney, the Rev. Gilbert Wakefield, a man distinguished for his great acquisitions in literary and scientific knowledge. Mr. W. was born at Nottingham, in 1756, his father being then one of the parochial clergy of that place. His first education he received was from able masters, but not at any of the public schools. In 1772 he was entered of Jesus college, Cambridge. Here he attended with great assiduity to classical studies, and to acquire mathematical knowledge. In 1776 he took his degree of A. B., and was soon after elected a fellow of his college. The same year he published a small collection of Latin poems, and some critical notes on Homer, which he printed at the University Press. Mr. W. soon became dissatisfied with the forms of subscription required by the laws from candidates for holy orders, and although he complied, in 1778, in order to receive deacon's orders, he afterwards stigmatized it as the most disingenuous action of his whole life. On leaving college he engaged as curate at Stockport, in Cheshire, from whence he removed to the same situation at Liverpool. He, however, soon became uneasy in his situation, and having married, he accepted the office of classical tutor at the academy of Warrington, where he discharged his duty with great punctuality. He now looked on himself as free from his clerical obligations, and began his career as a com-

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trovertist in theology, in which, even in the opinion of his friends, he betrayed too much acrimony. He continued after this to publish various works, of which the most important are, 'A new Translation of the First Epistle of St. Paul to the Thessalonians,' published in 1781; 'A new Translation of St. Matthew's Gospel, with Notes,' 4to. These he published while at Warrington: from whence he removed to Bramcote, in Nottinghamshire, to Richmond, and to Nottingham, with a view to take a certain number of pupils to instruct. While thus employed, he published, 'An Enquiry into the Opinions of the Christian Writers of the Three first Centuries, concerning the Person of Jesus Christ,' volume the first; but this not meeting sufficient encouragement, he proceeded no further. In 1786 he had the misfortune to dislocate his shoulder, an accident which, for two years, greatly interrupted his literary pursuits; however, he in that period drew up some remarks on the Georgics of Virgil, and the Poems of Grey, which he published with editions of these works. In 1789 he began a work, called, '*Silva Critica*,' of which three parts were printed at the Cambridge University Press. In 1790 he accepted the classical professorship at the new college at Hackney, but this soon failed. He was now, however, entered into the body of dissenters, but even with them he could not fully comply, and some disagreeable altercations soon ensued. In 1791 he quitted this situation, and his private pupils were all withdrawn. He now employed himself in the education of his own children, and, as a man of letters; and soon published a 'Translation of the New Testament,' with notes, 3 vols. 8vo. 1791; and soon after, two parts more of his '*Silva Critica*.' These were followed by a new edition of the 'Translation of the New Testament enlarged,' and a book 'On the Evidences of the Christian Religion,' in reply to Thomas Paine. Mr. Wakefield likewise published a first volume of Pope's works, with a design to have proceeded; but Dr. Warton's edition appearing, he gave up his design, and published a second volume of 'Notes on Pope.' He also edited an edition of Pope's Translation of the Iliad and Odyssey. Mr. W. has likewise appeared as the edi-

tor of some 'Selections from the Greek Tragedians,' Editions of Horace, Virgil, Bion, Moschus, and Lucretius. However partial the world might be to Mr. Wakefield's talents, his political principles made him many enemies. He had arraigned the justice of the slave trade and the war with France, either in his sermons or pamphlets, when unfortunately he published a "Reply to some part of the Bishop of Landaff's Address." This was seized on by his enemies, a prosecution commenced, and Mr. Wakefield found guilty of publishing a libel, for which he was sentenced to two years imprisonment in Dorchester Jail. This he suffered, and came out of prison in tolerable health, but did not long survive. While in confinement, a set of warm and generous friends employed themselves in raising a sum of money to purchase an annuity, which happily succeeded, and would have made him easy for the remainder of his life. We cannot conclude this sketch without inserting a short eulogium of him by a friend, but to which, we believe, all who knew him will subscribe. 'His talents were rare—his morals pure—his virtues exalted—his courage invincible—and his integrity without a spot.' p. 398—400.

Such are the varied contents of a work which cannot fail of proving highly useful to society.

XIV. FACTS and OBSERVATIONS respecting the AIR-PUMP Vapour-bath in Gout, Rheumatism, Palsy, and other Diseases. By RALPH BLEGBOROUGH, M. B. Member of the Royal College of Surgeons, London. Published by Lackington Finsbury-square, 12mo. 150 pages. Price 3s. 6d.

THE subject of this neat little work is an apparatus, by means of which a diseased limb may be fomented, or subjected to the action of an air-pump, as occasion may require. The temperature of the fomentation in the former case, and the degree of exhaustion in the latter, being regulated with the utmost certainty: nor can we in the latter case give a better or more correct idea of its action, than

by comparing it, as the ingenious inventor has done, to a very large syringe cupping-glass.

The work is equally interesting to regular practitioners and their patients and its practical directions are equally intelligible to both. The ingenious author begins with a few introductory remarks on the fortuitous origin of some analogous improvements in medicine, and their reception by the faculty: for he seems inclined to shew little favour to empirics and their pretensions.—

"The Air-pump Vapour-bath, (he observes), is equally independent of the mystical deceptions of the Metallic Fractors, and the magical delusions of animal magnetism. It rests on the unerring principles of nature, and is supported by reason and philosophy. Invented about fifteen years ago by a gentleman wholly unacquainted with medicine, it has made its way in the world by its own intrinsic utility, without finesse or chicanery; nor are a croud of poor *feeless* patients wanting to assert its happy effects. He adds that it has been his first object to put aside all mystery—to advance nothing but what occurred under his own immediate inspection, though more remarkable cases of the utility of the apparatus have occurred to others—to give the impressions as nearly as possible as they occurred and struck upon his own mind—to hold up the glass rightly, as it were, to every man's own judgment—to exaggerate nothing—but above all things to keep in view that—*Magna est Veritas et prevalebit.*"

After this introduction, the author proceeds to describe the apparatus in two letters to Dr. Bradley, which that gentleman has already communicated to the medical world, through the channel of the Medical and Physical Journal. These letters include the opinions, which Dr. Hamilton and Mr. Scares, a respectable surgeon, entertain of the air-pump vapour-bath; the former, from contemplating it's grand principle, the removal of atmospheric pressure, the latter, from experiencing its effects on his own person.

CHAP. I. contains Cases of Gout, with remarks on the causes and nature of that disease, and its cure by the Air-pump Vapour-bath, and other rational means. — In CHAP. II. the author gives some Cases of Rheuma-

tism, with remarks, some of which are new and interesting.—

The subjects of CHAP. III. are Palsy, Cutaneous Diseases, Ulcer of the Leg, Severe Pain of the Back and Hip, and a Diseased Elbow-joint. The application of the Air-pump Vapour-bath in all these diseases, is stated with apparent candour, and the utility of that machine in removing or alleviating them, deduced from facts, which fell under the author's personal observation.

"Whatever internal remedies," he observes, "may be resorted to in cases of palsy, the deficient circulation and loss of heat in the parts, point out the propriety of the immediate and active application of this machine. The nerves and blood-vessels we find always to pursue the same course; and from the circulation a something is derived to the nerves essential and necessary to their healthy state. If this then be the case, which daily observation seems to indicate, a power acting so strongly on the circulation as the Air-pump Vapour-bath, must unquestionably influence the state of nervous energy; particularly if the nerves, as is alledged, transmit a fluid and act by means of that fluid. Many circumstances appear to confirm this. The brain resembles some of our glandular organs in structure, and does not this similarity of structure afford a strong presumption of similar functions? Hence palsy may arise from morbid changes in the course of the nerves, rendering them unfit to transmit this fluid or secretion, or whatever else it may be, without any morbid change in their origin, the brain; and in all such cases an active power operating on the part and removing this local impediment, may completely overcome the disease and produce a permanent cure.

"The cases already stated, as well as many others, of a similar nature, are favourable to this *opinion*; and I hope soon to have it in my power to render it *more* than opinion." And here, if we rightly understand him, the author means to terminate the cases, in which the apparatus has been actually applied.—In CHAP. IV. he enters on a field of deduction to which the facts he has already stated naturally lead; and reasoning analogically from those facts, makes it highly probable that the Air-pump Vapour-

bath will be extremely useful in cases of white-swelling, pyalism, chilblains, leprosy, ulcer, tetanus, amenorrhœa and dropsy.

In treating on inflammation, he says, "Should one of the large joints, as the knee or elbow be attacked, we are presented with an object of attention, the more interesting on account of the complicated structure of the part, and the mischief, which inflammation, if suffered to continue, generally induces on such a part. From whatever cause the affection may have arisen, and however simple and unmixed at first if not soon removed, it is always liable to take on a specific action, modified by any disease to which the system may at the time be disposed; as scrophula, gout, rheumatism, &c.—To anticipate such complicated mischief, as obstructions in the above parts are commonly attended with, every mean, which gives hope of relief ought to be early resorted to; and none promises to be more effectual than the Air-pump Vapour-bath, which by removing atmospheric pressure, enlarges the obstructed vessels, and allows them to unload themselves; while all their anastomosing branches, become capable of circulating a greater quantity of fluid. The activity of the lymphatics of the part, thus relieved, must be greatly increased; and hence the finishing hand is put to an obstruction, the consequence of which, if not speedily removed, must be obvious to all."

The appendix contains a familiar account of the properties of the atmosphere, in which the experiments of Dr. Hales, Mr. Boyle, Sir George Shuckburgh, Galileo, Torricelli and others are adverted to; and how these properties apply to the Air-pump Vapour-bath. The whole concludes with an advertisement from the son-in-law of the patentee, stating the terms, on which practitioners may avail themselves of the use of this ingenious contrivance.

XV. FEMALE BIOGRAPHY, or
*Memoirs of illustrious and celebrated
Women of all Ages, and Countries.
Alphabetically arranged, by MARY
HAYS. In six Volumes. 12mo.
Phillips.*

(Concluded from p. 16.)

HAVING in the last number of our *Epitome* given pretty copious extracts from the first three volumes—the selections from the remainder of the work shall be made with greater brevity.

"Death and Character of Madame Dacier.

"At length, after having contributed so largely towards enriching the republic of letters, and after so many arduous and useful labours, madame Dacier resolved on retiring with her well-earned laurels: she purposed in future to continue her commerce with the muses only for her own private entertainment. A project so rational and laudable was deranged by a stroke of the palsy, with which she was attacked in May, 1720. It does not appear that her intellects suffered by this malady, which however rendered it necessary that her attention should be turned from the labours of the mind to those cares which the weakness of her frame rendered indispensable. After submitting to a course of remedies, she seemed to be relieved: but these appearances were not more flattering than fallacious. At the end of three months, she suffered a second stroke more violent than the former, and which terminated her life, on the 17th of August in the sixty-ninth year of her age. Her death was generally regretted: her virtue, her firmness, her benevolence, and her equanimity, had, during her life, procured her still more respect and esteem than her eminent learning and talents.

"Of her modesty, the following anecdote may afford a proof. It is a custom of the men of letters of the north to visit, when on their travels, persons eminent for their talents or endowments, and to request them to write their names, accompanied by a sentence, in a book which they carry for the purpose. A learned German, waiting on madame Dacier, desired her to add her name to his collection: 'To do so,' replied she, very unaffectedly, 'would be the highest presumption. I am not worthy to appear in such company.' The German remonstrated and renewed his suit. At length, overcome by his solicitations, she took the pen, and having inserted

her name, wrote beneath it, in English, a verse from Sophocles, implying that silence is the greatest ornament of a woman.

"Monsieur Dacier was inconsolable for her loss, nor did he long survive her. Never had there been a couple more united, more suitable to each other, and between whom a more entire affection had subsisted. M. Dacier exhibited in his manners, his sentiments, and his character, a perfect model of the ancient philosophy, of which he was an enthusiastic disciple. He published some of the classics *ad usum Delphini*, was a member of the academy of Inscriptions, also of the French academy, of which he was afterwards chosen perpetual secretary: When the medallic history of Lewis XIV. was completed, M. Dacier presented it to the king, who, knowing the great share which he had taken in it, settled on him a pension of two thousand livres, and nominated him his librarian. Madame Dacier was joined in this charge, the prerogatives of which she was to retain should she survive her husband; a singular and unparalleled compliment to a woman.

Madame Dacier had composed observations on the scriptures, which she refused to make public: to those who urged her on this subject, she replied, "That a woman should read the scriptures, and meditate on them as a rule of conduct, but that, agreeably to the precept of St. Paul, she should keep silence."

"The aid of the muses was invoked to bewail the death of their illustrious and learned votary, whose memory was consecrated by odes, elegies, epitaphs, and sonnets, without number. A Latin elegy, by M. l'abbé Fraguier, addressed to M. Dacier, on his irreparable loss, obtained particular distinction. The abbé, in a poetical fiction, describes the arrival of madame Dacier in the Elysian fields, her interview with her daughter, who is the first to welcome her, and the compliments paid to her by the shade of Homer. An epitaph was also composed on her death by M. de la Monnoye, in which, with much art, he

compresses in six verses the principal circumstances of her life.

"Madame Dacier had borne to her husband a son and two daughters; the former, who did not survive his eleventh year, was familiar with the best Greek authors, and gave promise of superior talents. The eldest daughter retired to a convent, while the younger, the hope and delight of her parents, expired, as has been before mentioned, in the bloom of her youth." V. 4. p. 20—23.

The life of *Elizabeth* our queen and the amorous *Eloisa* take up a large portion of the volume—but we must pass on to the 5th, the greatest part of which is taken up with an account of *Mary Queen of Scots* and Madame *Maintenon*—we shall transcribe the concluding pages of Mrs. *Macaulay's* Biography.

"Having been personally acquainted with the greater number of the celebrated Americans who had visited England, and in the habit of corresponding with those who had distinguished themselves on the other side of the Atlantic, Mrs. Macaulay was very desirous of making a visit to the transatlantic republic; a design which she executed in 1785. She visited nine of the thirteen united states, by whom she was received with kindness and hospitality. She terminated her journey to the south by paying her respects to General Washington, at his seat at Mount Vernon in Virginia. Under the roof of this illustrious man she remained three weeks; and continued to correspond with him during the remainder of her life.

"It seemed to have been her intention, after her return to England, to have composed a history of the American contest; for which purpose she had been furnished by general Washington with many materials. It is to be regretted that, thus qualified, she was, by the infirm state of her health for some years prior to her death, prevented from the execution of her plan. She resided during the greater part of the remainder of her life at Binfield in Berkshire; where after a tedious illness, attended by much suffering, which she supported with exemplary patience and fortitude, she expired June 22, 1791. She was interred in the chancel of Binfield church, under an elegant marble monument executed by Mr. Baron.

* These expressions from a woman of professed literature, savour of affectation rather than humility: genuine modesty neither exacts nor disclaims, but is artless, sincere, and simple.

"She was twice married: the first time to Dr. George Macaulay, a physician of some eminence in London; and, after his death, to Mr. William Graham, who had also been educated to the profession of physic, but who afterwards entered into the church. A daughter was the fruit of her first marriage; who gave her hand to captain Gregory, many years a commander in the East-India service, in which he acquired an ample fortune: his wife has since become a widow, with four children.

"Dr. Wilson, whose enthusiastic admiration of the talents of Mrs. Macaulay was perhaps demonstrated rather extravagantly, was introduced to her by her brother, Mr. Sawbridge: they were both members of the Bill of Rights club; and had been united by their political sentiments.

After the marriage of Mrs. Macaulay with Mr. Graham, she retired with her husband to [their house at Binfield, upon Windsor-forest; where, with congenial tastes and dispositions, they passed their time in literary avocations and pursuits.

"Mrs. Macaulay, when in tolerable health, was accustomed to be in her library by six in the morning: she was tenacious of the value of time, and solicitous for its improvement.

"The lady, from whose communications the preceding account is extracted, adds an earnest and affectionate testimony to the domestic qualifications and virtues of her friend; who, as a wife, a mother, a friend, a neighbour, and the mistress of a family, was irreproachable and exemplary. "My sentiments," says she, "of this admirable woman are derived from a long and intimate acquaintance with her varied excellences, and I have observed her in different points of view. I have seen her exalted on the dangerous pinnacle of worldly prosperity, surrounded by flattering friends, and an admiring world; I have seen her marked out by party prejudice, as an object of dislike and ridicule; I have seen her bowed down by bodily pain and weakness; but never did I see her forget the urbanity of a gentlewoman, her conscious dignity as a rational creature, or a fervent aspiration after the highest degree of attainable perfection. I have seen her humble herself in the presence of her Almighty Father; and, with

a contrite heart, acknowledging her weakness, and imploring his protection; I have seen her languishing on the bed of sickness, enduring pain with the patience of a Christian, and with the firm belief, that the light afflictions of this life are but for a moment, and that the fashion of this world will pass away, and give place to a system of durable happiness." V. 5. p. 303—306.

The sixth and last volume furnishes the reader with a long but interesting sketch of *Madam Roland* who fell a martyr to the French revolution. We shall however give a specimen from the life of *Mrs. Rowe* and the life of *Lady Russel*.

MRS. ROWE.

"Her constitution was uncommonly good; she had passed a long series of years in almost uninterrupted health. Half a year before her decease, she was attacked with a disorder, attended with threatening symptoms. She complained, during this malady that her mind was less serene and prepared to meet death, than she had flattered herself it would have been: this depression, probably the physical consequence of her situation, she struggled against and subdued. She experienced in this conquest a lively satisfaction, and repeated, in a pious and poetical transport, Mr. Pope's "Dying Christian's Address to his Soul." Though advanced in years, she recovered from this indisposition to her usual state of health: her exact temperance, added to the calmness of her mind and disposition, encouraged her friends to hope that she might yet live many years. On the day previous to her decease, she appeared in perfect health and vigour; and, after conversing with a friend with unusual vivacity, retired to her chamber early in the evening. About ten o'clock, her servant, hearing a noise as of something falling in the apartment of her mistress, found, on entering it, that she had fallen on the floor, speechless, and apparently dying. A physician and surgeon were immediately summoned; but all aid proved ineffectual; she expired with only one groan, before two o'clock the ensuing morning, Feb. 20, 1736-7, in the 63d year of her age. Her disorder was pronounced to be an apoplexy. Religious books and pious meditations were found lying by her.

Her life had been tranquil, and, except in the loss of her husband, unclouded; and her death was happy. She had always been apprehensive of the effects which might be produced upon her mind by the pain and languor of a sick bed, which she thus fortunately escaped; and, on various occasions, had expressed to her friends her desire of a sudden death.

"She was buried, according to her request, under the same stone with her father, at Frome. Her death was regretted by her friends, to whom her virtues, and the gentleness of her manners, had endeared her; and lamented by the poor, to whom she was a kind benefactress.

"In her cabinet were found letters addressed to several of her friends; to the countess of Hertford, the earl of Orrery, Mr. James Theobald, and Mrs Sarah Rowe. These letters,* which breathed an affectionate and pious temper, were superscribed; to be delivered to the respective persons after her decease. She left also a letter to Dr. Watts, accompanying her papers containing her *Devout Exercises*, which were, by the Doctor, afterwards published.

"Beside the productions of Mrs. Rowe already mentioned, there are two volumes of her miscellaneous works, consisting of poems and letters, to which are added (by her desire) several poems and letters written by her husband. "The softness of her sex, and the fineness of her genius," says Matthew Prior,† "conspire to give her a very distinguishing character."

"She is said (by the writers of her Life) to have possessed a command over her passions, and a constant serenity and sweetness of temper, which neither age nor misfortune could sour or ruffle. It is questioned whether she had ever been angry in her life; a proof that the tender and gentle sensibilities may exist independent of the irascible passions. Her servant, who lived with her near twenty years, gave a testimony to the kind and even tenor of her mistress's temper. She

knew not indignation, except against vice, where indifference is almost criminal. To firm principles, and an elevated mind, she added the softness and graces of her sex. She expressed, on all occasions, an aversion to satire, so rarely free from malice and personality; her conversation, like her writings, was the effusion of a benevolent and amiable mind: she fortified her resolutions against a severe and acrimonious spirit, by particular and solemn vows. 'I can appeal to you,' in a letter to an old and intimate friend, 'whether you ever knew me make an envious or an ill-natured reflection on any person upon earth? Indeed, the follies of mankind would afford a wide and various scene; but charity would draw a veil of darkness here, and choose to be for ever silent; rather than expatiate on the melancholy theme.' Detraction appeared to her an inhuman vice, for which no wit could atone. She loved to praise, and took a pleasure, on all occasions, in doing justice to merit; she was ever the advocate for the absent, and extenuated where she could not excuse. If compelled to reprove, gentleness and delicacy softened her reprehension. She possessed peculiar powers of conversation, an inexhaustible fancy, flowing language, the most perfect ingenuousness, with unaffected sweetness and ease. 'It was not possible to be in her company,' says her biographer, 'without becoming wiser and better, or to quit it without regret.' Accustomed from her youth to admiration and distinction, she preserved a perfect humility and unaffected modesty: she rarely mentioned her productions even to her most intimate friends; neither was she, in the least degree, elated by their success, nor by the compliments of the most distinguished writers of the age. 'It is but for Heaven,' said she, 'to give a turn to one of my nerves, and I should become an idiot.' She never dictated to others, nor arrogated to her own sentiments any deference or respect; she was amiable, affable, and accessible, a stranger to that insolent intellectual fastidiousness affected by pedants and despised by the truly enlightened. She had no taste for what is called pleasure; she mixed in no parties of dissipation, was ignorant

* They are published in her *Life* by Mr. Theophilus Rowe, and prefixed to her works.

† In his *Preface* to his *Poems*.

of any game, and avoided formal and insipid visitings. Temperate, cheerful, friendly, and affectionate, she sought and found her happiness in intellectual pursuits, the exercise of her affections, and the enjoyment of simple pleasures. She had a contempt for riches, was content with a moderate income, nor would avail herself of those pecuniary advantages to which by her labours she was justly entitled. She refused to publish her works by subscription, nor would suffer them to be collected by the bookseller, who offered her liberal terms. She let her estates below their value: she abhorred exaction and oppression; while to her tenants she was an indulgent and kind benefactress. Indifferent to fame, and fond of solitude, she shunned rather than sought applause. Her modesty followed her to the tomb, and even appeared afterwards in the orders she left respecting her interment. Having desired that her funeral might be by night, and attended only by a small number of friends, she added, 'Charge Mr. Bowden not to say one word of me in the sermon. I would lie in my father's grave, and have no stone nor inscription over my vile dust, which I gladly leave to corruption and oblivion, till it rise to a glorious immortality.'

"As a daughter, as a wife, as a friend, as a mistress, her conduct was exemplary: her taste for letters led her not to neglect the duties and occupations of her sex. During the lingering illness of her husband, she attended him with patient affection and tender solicitude; whilst she consecrated to his memory the remainder of her life. 'The solitude in which I have spent my time,' said she in one of her posthumous letters, 'since the death of Mr. Rowe, has given me leisure to make the darkness of the grave, and the solemnity of dying, familiar to my imagination. Whatever much distinguished sense and merit could claim, I have endeavoured to pay to the memory of my much-loved husband. I reflect with pleasure on my conduct on this occasion; not merely from a principle of justice and gratitude to him, but from a conscious sense of honour, and love of a virtuous reputation after death. But if the soul, in a separate state, should be insensible to human censure and

applause, yet there is a disinterested homage due to the sacred name of virtue.' It is observed greatly to her honour, by her biographer, that 'no one of her domestics ever left her, except with a view of changing their condition by marriage.'

"Her charities, considering the mediocrity of her fortune, bordered on excess: she consecrated by a solemn vow, the half of her income to benevolent purposes. To enable herself to fulfil this engagement, she retrenched all superfluous expences, and practised a rigid economy. [The first time she accepted any acknowledgment from her bookseller for her writings, she bestowed the whole sum on a distressed family: another time, on a similar occasion, she sold a piece of plate to relieve an exigency for which she was not sufficiently provided. It was her custom on going out, to furnish herself with pieces of money of different value, to relieve such objects of compassion as might fall in her way. Her munificence was not confined to the place in which she lived, nor to any sect or party. 'I never,' said she, 'grudge any money, but when it is laid out upon myself; for I consider how much it would buy for the poor.' Nor did she confine her charities to money; she gave to the distressed her time, her labour, her sympathy, often of infinitely greater value. She caused the children of the neighbouring poor to be instructed; and herself assisted in forming their minds and principles. Nor was her beneficence limited to the lower ranks. 'It was one of the greatest benefits,' she was accustomed to say, 'that could be done to mankind, to free them from the cares and anxieties that attend a narrow fortune.' The delicacy and sweetness of her manner, on all occasions, doubled the bounties she conferred. The calm and uniform tenor of her life, her active virtues and happy constitution, produced a perpetual sunshine of the mind, that diffused itself on all around her.

"The most distinguished characters of the age were among the friends of Mrs. Rowe: by the countess of Hertford, who composed an elegy on her death, she was more particularly lamented. A large collection of poems to her honour, is prefixed to her miscellaneous works. *Philomela* was the poetical name given to Mrs. Rowe,

in allusion to her maiden name of Singer, and to the softness and harmony of her verses. Her person is thus described by her biographer, Mr. Theophilus Rowe, the brother of her husband: "Her stature was moderate, her hair of a fine auburn colour; her eyes darkish grey, inclining to blue, and full of fire. Her complexion exquisitely fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was sweet and harmonious, suited to the gentle language which always flowed from her lips. But the softness and benevolence of her aspect were beyond all description: they inspired irresistible love, yet not without some mixture of that awe and veneration which distinguished sense and virtue, apparent in the countenance, are wont to create." p. 317—325.

LADY RUSSEL.

"Lady Russel sustained the loss of this worthy and beloved husband with the same heroism which she had displayed during his trial and imprisonment. When, in open court, attending by his side, observing and taking notes of all that passed in his favour; when, a weeping suppliant at the feet of the king, she pleaded for a life so precious to her, in the name, and for the services, of a deceased father; when, in meek and solemn silence, without suffering a tear to escape her, she parted for ever with a husband so deservedly beloved; she appears equally an object of sympathy, admiration, and reverence.

"After this melancholy and cruel event, the widow of the respectable and patriotic Russel proved the faithful guardian of his honour and his fame; the wise and active mother to his children; and the friend and patroness of his friends. She survived more than forty years, and died September 29th, 1723, at the advanced age of eighty-seven.

"The letters of lady Russel, written after the decease of her husband, afford an affecting picture of the conjugal affection and fidelity of the writer, whom new trials yet awaited. Wriothely duke of Bedford, (her only son) died of the small-pox, May 1711, in the thirty-first year of his age. To this affliction succeeded the death of her daughter, the duchess of Rutland, who

died in child-bed. Lady Russel gave on this occasion a new instance of her fortitude and self-command. Her daughter, the duchess of Devonshire, was also in child-bed at the time of her sister's decease. The mother, after beholding one daughter in her coffin, repaired to the chamber of the other, with a composed and tranquil countenance. The duchess of Devonshire earnestly enquiring after the welfare of her sister, lady Russel evasively replied, without betraying any emotion, "I have seen your sister out of bed to-day."

"To this instance of her fortitude an anecdote may be added, in testimony of her courage and presence of mind, displayed on a lesser and unpremeditated occasion.

"The following relation," says Mr. Selwood, "I had from lady Russel, in Southampton-row, where the accident happened. Her ladyship's own words, to the best of my remembrance, were these: 'As I was reading in my closet, the door being bolted, on a sudden the candle and candlestick jumped off the table, and hissing fire ran on the floor, and, after a short time, left some paper in a flame, which with my foot I put into the chimney to prevent mischief. I then sat down in the dark to consider whence this event should come. I knew my doors and windows were fast, and that there was no way open into the closet but by the chimney; but that something should come down there, and strike my candle off the table in that strange manner, I believed impossible. After I had wearied myself with thinking to no purpose, I rang my bell. The servant in waiting, when I told him what had happened, begged pardon for having by mistake given me a mould candle, with a gunpowder squib in it, which was intended to make sport among the fellow-servants on a rejoicing day.' Her ladyship bid the servant not be troubled at the matter, for she had no other concern about it than that of not finding out the cause."

"* Mr. Thomas Selwood lived in the family of lady Russel, copied her letters from the originals, which, having published with permission, he dedicated to the duke of Bedford.

"It is observable in the letters of lady Russel, that no expression of resentment or traces of a vindictive spirit, mingle at any time with the sentiment of grief, by which they are uniformly pervaded, for the fate of her husband. When James II. who had been principally aiding to that fate, became a wanderer in a foreign land, driven from his throne and country, there appears no triumph in the expressions of this lady, nor even an intimation, that retributive justice had overtaken him. She also passes over in silence the tragical end of the barbarous and infamous jeferies, who had distinguished himself against lord Russel on his trial.

"It appears from several of her letters, that lady Russel experienced uneasiness, some years after the death of her husband, from dimness and weakness in her sight. From this complaint she was relieved by an operation, in June, 1694. Archbishop Tillotson, writing to Dr. Burnet, bishop of Salisbury, on the 28th of June, informs him, "that the eyes of lady Russel had been couched, the preceding morning, with good success." From this time till her death she enjoyed her sight without impediment, and was accustomed, at a very advanced period of life, to write without spectacles. The apprehension of the loss of sight, that invaluable blessing, was sustained by lady Russel with her wonted courage and resignation. The first persons of the age, both in rank and literature, did honour to themselves by their respect and friendship towards this illustrious and heroic woman."

Upon the whole though this work, contains some *Female Biographies* disproportionately long, and others equally short, yet it may be read by the ladies, so as to entertain and instruct them. Illustrious examples kindle a spirit of emulation, which conduces eminently to improvement.

XVI. A PRACTICAL TREATISE OF PERSPECTIVE, on the principles of Dr. BROOK TAYLOR, by EDWARD EDWARDS, Associate and Teacher of Perspective in the Royal Academy—4to. with 40

plates, pp. 310. 1l. 14s. boards. Leigh, Sotheby, and Son.

" CONTENTS.

"GEOMETRY, Definitions, and Propositions—Perspective.— Sect. 1. Terms, Definitions, and Rudiments of Practice. Sect. 2. Terms and Definitions. Sect. 3. Examples of Objects, the sides of which are inclined to the picture. Sect. 4. Examples, the lines and planes of which are inclined both to the pictures and horizon. Sect. 5. Of Shadows. Sect. 6. Examples, with instructions, for facilitating operations, as a praxis for illustrating the principles of the science. A Discourse on the application of the science of Perspective in the composition of a picture, and other works of art. List of plates. Index. List of publications referred to in this work.

" PREFACE.

"Although various treatises on the science of Perspective have been writton, some of which have great excellence, yet it may with truth be asserted, that not one of them is calculated to be useful, or even intelligible, to such artists as do not understand Euclid, yet wish to gain a knowledge of the science, sufficient to qualify them to conduct their works upon true principles. The defects, which destroy the utility of these treatises, will be clearly demonstrated, by arranging them in two classes, and then considering each under its specific character. In the first class are those which, by their examples, appear clear and instructive at the first view, but, when examined, are found deficient, in science and theory, and are even wanting in the explanation of the few principles which they contain.—Such are the defects of *Maraldi's* the Jesuit, and of *Ponce's*.

"In the second class are those treatises which are the best, and contain the truest principles of the science; but are so mathematical in their structure, and consequently so abstruse to those who are not versed in the elements of Euclid, that they contain no examples of forms or figures in perspective, and consequent-

ly have nothing that can invite the eye of a practical artist to examine their principles.

"Such are the disadvantages attending the elegant work published by Dr. Brook Taylor, of Cambridge, first in the year 1715, and again, with improvements, in 1719. The same inconveniences attend the treatise by Mr. Hamilton, which, added to its magnitude, deters the artist from its perusal, rather than invites him to study the science it contains.

"There is also another work that has infinite merit, written by T. Matton, senior, and published in 1775; which contain some excellent and masterly examples, but he has destroyed their utility by entangling the varnishing points, and crossing the diagrams in so confused a manner, that it is almost impossible for a young practitioner to trace and distinguish the different figures.

"These faults, which are too frequent in books of instruction, have arisen from two causes; the first is, that the authors of them, though perfect masters of the science on which they wrote, had not acquired the art of explaining it to those who are unacquainted with it: they seem also to have forgotten, that those who would instruct, must descend to that language for explanation, and apply those figures for illustration, which are suitable to the powers and comprehension of the pupil, rather than to the display of their own science and abilities.

"The second cause of the defects before mentioned arises from the following circumstance, which is, that excepting *Pozzo* and *Highmore*, there is no author, who has written on the subject of Perspective, that can be considered as a painter; consequently they were deficient in the knowledge of the forms of objects, and thereby unable to apply their science to the uses required by the artist.

"Having experienced and considered the disadvantages before-mentioned, the author presumed to think, that a work might be produced, better calculated than any one that has hitherto appeared, for the service of those artists who have neither time nor resolution sufficient to investigate the science of Perspective, under its present obscurities and difficulties. Whe-

ther the following treatise, which he has attempted, in conformity to his idea, will answer the end proposed, must be left to the reader to determine."

The arrangement of the work is as follows:

As a preliminary apparatus, a selection of definitions, and problems in geometry is given, all of which are absolutely necessary to be understood by those who mean to practice perspective; they are inserted not to increase the size of the volume, but that the student may not be compelled to seek for other books before he can make use of this.

After the Geometry follows the Perspective, which is divided into six sections;

The first is introductory, and contains all the terms that are employed in the practice, together with their definitions, illustrated by proper examples; the difference between the *center of the picture* and *point of sight* is defined; and the various positions in which objects may be disposed in the picture; it also contains the rudiments of practice for lines, *parallel* and *perpendicular*, to the picture.

The third section treats of objects, the fronts of which are *inclined* to the picture.

In the fourth section are examples, with instructions for delineating objects, when the planes or faces of which they are composed are *inclined* both to the *picture* and to the *horizon*.

It must be observed, that the aforementioned sections contain all the practical principles necessary for the delineation of objects in Perspective, however their different planes may be disposed to the eye of the spectator.

The fifth section treats of shadows, in which the author has attempted to explain the leading principles of that part of the science, in the clearest manner he was able; but whatever his success may have been, it must not be expected that this part can be clear and easy to those who do not well understand the preceding sections of the work; therefore the student must make himself master of those, before he attempts shadows.

The sixth and last section contains methods for facilitating operations in difficult cases, as also some theoretic instructions, together with

observations by way of praxis; all of which will be found extremely useful to the student.

In the technical language of the science, the terms adopted by Dr. Brook Taylor are united with those employed by the old writers on perspective, by which means it is expected that the study of the science will be facilitated to those who chuse to refer to the works of that great master and its principal successors.

In the plates are selected the most useful and familiar examples, such as are most generally wanted in the common course of practice, yet such as will include all the positions in which objects may be placed to the picture or spectator, omitting the inclined picture, for which the student is referred to the senior Malton, Hamilton, &c.

Most of the examples are drawn to a scale, the use of which is explained in the first section, and applied in most of the following. This circumstance has never before been attended to by writers on the subject; and therefore it may be hoped, that this will operate as an improvement, and greatly facilitate the study of the science in its practical part: but the reader must observe, that the author does not mean to offer any new method of process, founded in any superior theory of the science; he only wishes to teach the readiest mode of practice, directed by the principles of Dr. Brook Taylor, whose writings on Perspective are certainly the *ne plus ultra* of the science, and do infinite honour to his country.

At the end of the sixth section is added a discourse on the conduct and composition of a picture; which if attended to, will not only help to explain the principles of Perspective; but also prevent much error in the future work of those artists who have not opportunity to enter deeply into the science.

"The author cannot conclude the preface without observing, that in the course of the work he certainly would have endeavoured to give more copious instructions concerning the theory of the science, were he not of opinion, that this cannot be done with sufficient effect without personal explanation, and that with an apparatus adapted to the purpose, which is absolutely necessary to those who are

not acquainted with geometry; but to such as have received a mathematical education, and comprehend the eleventh book of Euclid, Dr. Brook Taylor's treatises are sufficient for the theory, and such persons will require but little assistance in the practice. If, after studying him as the great theorist of the science, they find any help in the practical part from this work, the author will rejoice in having facilitated the study of a science which is useful to the scholar, ornamental to the gentleman, and indispensably necessary to the artist."

XVII. THE POETICAL WORKS OF WILLIAM PRESTON, Esq. In Two Volumes. Second Edition. Vol. I. 417, and Vol. II. 399 pages. Clarke.

MR. Preston appears to be an Irish gentleman of talents and learning, and has indulged his muse on a vast variety of subjects.—*An Heroic Epistle to Richard Twiss, Esq. with an Answer—An Heroic Epistle from Manly to Pinchbeck—Seventeen Hundred and Seventy-seven—Temple of Colitis—The Contrast; and an Epistle to a Young Gentleman on the Study of Poetry;* form the largest pieces of the first volume;—and in the second are *three Tragedies*, with remarks subjoined by way of illustration. Of the smaller pieces we shall take one by way of specimen.

"*Speech of an Old Savage to his Son.*"

"No more, my son; thy pious care is vain.

Bow not thy back, with age's useless weight.

I am not worth preserving: wouldst thou wish me

To drag about a loathed crazy mass,

A vile memento of strength's frailty,

Cumbrous to others, grievous to myself,

And die of old age, like a dog or christian?

Thou wert not form'd, to bear a weak old man.

Our god thy limbs with active vigour brad,

To range the forest and o'ertake the foe;
Sinc'd thine arm, to speed the lance of death,

Bend the tough bow and cleave the flying crest!

Thus did thy father, in his day of
strength;
And thou, my son, be just unto my
fame;
Be brave, and praise thy father in thy
deeds;
That distant tribes may sing thy praise,
and say,
• His father sure was brave, and fed his
son
"With blood of conquer'd foes;"—and
so I did;
When, streaming warm, it dy'd thy little
lips,
And thou didst, grimly smiling, give a
promise
Of manly fierceness. -- But if thou be
weak,
"His father taught him," will they say,
"to lie,
"Stretch'd in the sun, and drink the
christian's liquor,
"That makes a man a beast!" -- But,
hark, my son!
The foe's at hand, -- begone, -- thy bre-
thren call thee
Forth, to the fight of justice, tarry not --
Rush to the battle, and preserve thine
infants;
That one day they may fight, and deck
their belts
With usurping christian's scalp, and train
Their children's children to the cry of
battle!
But first strike here; leave not thine aged
father,
To feel their rage, whose kindred he
has mangled;
Nor let his torur'd members feast the
sight
Of those that hate him and his tribe! --
Farewell,
Be kind and quick. Thy lance be
sharp as now,
Thine arm as strong, my son, in all thy
warfare!"

Several vignettes decorate the work
of peculiar elegance and ingenuity.

**XVIII. The Works of THOMAS
CHATTERTON; containing his Life,**
by G. GREGORY, D. D. and
*Miscellaneous Poems, in three large
octavo Volumes, with Plates. Price
a Guinea and a Half. Longman
and Rees.*

THE public are now in possession
of a complete edition of Chatter-
ton's works, an extraordinary youth,
and the wonder of the eighteenth cen-

tury. As it is not entirely a new
work, it must not take up much room
in our pages. — The preface being
short shall be transcribed.

"PREFACE.

"In the winter of 1799 a subscrip-
tion edition of the Works of Chatter-
ton was publicly proposed for his sis-
ter's benefit. Those works had hi-
therto been published only for the
emolument of strangers, who procured
them by gift or purchase from the
author himself, or pilfered them from
his family. From the interest which
these circumstances, and the whole of
Chatterton's history had excited, more
success was expected than has been
found. At the end of two years the
subscription would not have defrayed
the costs of publication.

"An arrangement was then made
with Messrs. Longman and Rees,
who have published the work at their
own expence, and allowed Mrs. New-
ton a handsome number of copies,
with a reversionary interest in any
future edition. The particulars and
result of this transaction shall be made
known as soon as possible.

"The editors, (for so much of
the business has devolved on Mr. Cot-
tle, that the plural term is necessary),
the editors have to acknowledge their
obligations to those gentlemen who
have liberally assisted them. The
Life is the well known work of Dr.
Gregory, who has permitted it to be
reprinted on the present occasion.
From Mr. G. Catcott they have pro-
cured many original communications.
Dr. Halifax favoured them with the
Extract from Kew Gardens. Through
the medium of Mr. Hill they obtain-
ed the second poem on the death of
Phillips, with some other valuable
pieces. To Mr. Haslewood they are
obliged for the list of publications
prefixed to the third volume, as well as
for the use of his extensive collection
of books and pamphlets relating to
Chatterton. The Odes from Horace
were obtained from Mr. Gardner.
Mr. King has permitted us to reprint
the *Revenge*. The *Catch*, by Chat-
terton's father, was received from Ed-
ward Williams, the Welch Bard; a
man who, for his genius and learning
and worth, is here mentioned with re-
spect and regard.

"That the Rowley-poems are thus printed as the Works of Chatterton, will not surprise the public, though it may perhaps renew a controversy in which much talent has been misemployed. The merit of these poems has been long acknowledged. Whatever be the value of the others, the editors hope they have performed an acceptable, as they know it to be a useful labour, in thus collecting, so far as they have been able, all the productions of the most extraordinary young man that ever appeared in this country. They have felt peculiar pleasure, as natives of the same city, in performing this act of justice to his fame and to the interests of his family.

"ROBERT SOUTHEY"

The editors, Mr. Southey and Mr. Cottle are of opinion that these productions are the real works of Chatterton, and some remarks on Chatterton's Arms signed J. C. (we suppose by Mr. Joseph Cottle the author of Alfred and other valuable poems) are well worth attention. *To impose on the credulity of others* seems to have been the master-passion of Chatterton's soul—and hence we account for this notorious forgery. The first volume is decorated with a view of part of Radcliff church, Bristol; the second with a representation of the interior of the room in that church where old manuscripts were said to be found, and the third with fac-similes of Rowley's and Chatterton's hand-writing. The whole is printed with neatness and accuracy.

XIX. *The Adviser. Two Volumes, duodecimo. Three hundred Pages each Volume. 10s. Wallis*

VARIETY of subject characterizes these *Essays*—the first volume comprehending thirty-four essays, and the second about an equal number. The two *Essays on Literature* will form a fair specimen of the whole.

"ESSAY XIV.

LITERATURE VINDICATED.

"It is my intention to devote a few essays to the consideration of those means which retard or augment the advancement of learning, properly so called, or rather, perhaps, what is

more generally understood by the word knowledge, considered in the most extensive sense, as implying every thing which comes within the scale of human wisdom. Many religious men of all sects, and some entire sects, are willing to cripple and bondage the intellect, by the limitations which they put on learning, and improvement in knowledge. 'It,' say they, 'is one of those things which are to be accepted with great limitation and caution: the aspiring to overmuch knowledge was the original sin which induced the fall of man: knowledge hath in it somewhat of the serpent, and therefore when it entereth into a man, it makes him swell, yea, puffeth him up with vanity. Solomon declares that there is no end of making books, and that much reading is a weariness of the flesh: that in spacious knowledge there is much sadness, and he that increaseth knowledge, increaseth anxiety. St. Paul advises that we be not spoiled through vain philosophy. Experience demonstrates how learned men have been inclined to atheism, and how the contemplation of second causes doth derogate from our dependence on God, who is the first cause. Lastly, the apostles were unlearned men, and why should we want to know more than they? if we be as good, it will be well for some of us.' These, and many more objections, are brought against learning, by people, who thereby demonstrate, that whatever may be the purity of their intentions, and the goodness of their heart, the weakness of their head, and the shallowness of their intellect, more than keeps pace with, and more than compensate them. These very pious creatures would do well to consider, or to learn, that it was not pure knowledge, not an enquiry into, and investigation of the laws of Nature, but the haughty knowledge of good and evil, with an intent in man to give law unto himself, and no longer to depend upon the will of God, which wrought our first parents disobedience, and brought death into this world, and all our woe, the loss of Eden. Neither is it the nature of true knowledge to puff up and inflate a man. We know that Socrates, the wisest person of all antiquity, was taught by the great range of his wisdom, to confess that he knew nothing;

and Newton, the immortal Newton, was all humility, and modesty itself. 'Knowledge suffereth long, and is kind; knowledge envieth not; knowledge vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things.' The more a man enlarges his intellect, the more readily and clearly does he perceive his own deficiencies, and humble himself in the presence of that Almighty Being, who is wisdom itself; conceit and vanity are the offspring of superficial acquirements, of tinsel ignorance; whence the advice of the poet:

"A little learning is a dangerous thing:
"Drink deep, or taste not the Pierian
spring."

Our vain babblers and foolish talkers engender conceit; but the deeply read, and profoundly thinking men are too well convinced of the littleness—the nothingness of all human attainments in comparison with pure and unbounded intellectuality, and bow before the throne of sempiternal sapience. If by much reading being a weariness to the flesh, Solomon mean, that the pursuit of true knowledge is productive of vexation, I utterly deny the assertion to be true. It is very pretty for declaimers to put forth paradoxes, and amuse weak minds with glittering conceits. I remember, many years since, to have heard the late ingenious Dr. Balguy preach a sermon in the cathedral of Winchester, on these words, "In much wisdom there is much sorrow." He strove by much circumbendibus, and many a sophism, to prove his assertion, but in vain. I also well recollect, that one of the young Wykehamists produced the following complimentary distich on the occasion, and sent it to the Doctor:

"If what you advance, good Doctor be
true,

"That wisdom is sorrow, how wretched
are you!"

But neither Solomon, nor St. Paul, when he warned us against being spoiled by vain philosophy, meant to depreciate true learning, which they themselves possessed in so eminent a degree: they merely wished to guard us against those foolish speculations,

those silly inquiries, those "aniles fabulas," which lead to nothing but doubt, uncertainty and disquietude; it never once entered into their heads, that any people would ever be so stupid as to imagine that they denounced war against literature and science, while they expand the mind, enlarge the capability of goodness, and lead the inquirer

"Thro' all Nature up to Nature's God."

For it is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion; for, in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves unto the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passeth on further, and seeth the dependence of causes, and the works of providence, then, according to the allegory of the poets, he will easily believe that the highest link of Nature's chain must be tied to the foot of Jupiter's chain." In proof of the foregoing assertion, let us call in the names of Locke, of Milton, of Boyle, and of Newton, of which last it is credibly reported, that he began in infidelity, and ended in Christianity. Nothing in knowledge itself leads to sorrow, or to atheism. Many learned men have been sorrowful, and have been atheists: what then? Many a bank of England note has been misapplied in its use, has been made subservient to the purposes of bribery, of sedition, of assassination. Is therefore a bank of England note of no use? Are we, because learning has been abused by some misguided individuals, to do away and to annihilate that, which in prosperity is our highest consolation and ornament, in adversity our greatest refuge and strong hold of defence; which restrains, and tempers, and mitigates, and polishes youth; which soothes, and adds respectability to age. Let learning be testified by her bringings forth; and let any man lay his hand upon his heart, and tell me that he ever found the true and genuine consequences of knowledge to be trouble, and vexation, and sorrow; let him declare, that the immediate

and eventual effects were not tranquillity, and complacency, and joy, and gaiety, and elevation of soul, and I will believe that no all-ruling hand directs the planets in their course, stills the raging of the sea, or guides the motion of the universe. The objection, that the first disciples, the apostles of Christianity, were unlearned, and therefore it behoves us not to seek after knowledge, is as rational, and just, and logical, as it is consoling and instructive. Some things are above, others below reasoning; certainly this does not belong to the first class. Hear now, how well this mode of arguing may be applied to prove the absolute necessity of any one absurdity whatever; Matthew was a publican, Peter a fisherman, Luke a painter, Paul a doctor of laws, therefore ought we all to be publicans, and fishermen, and painters, and lawyers; "*risum teneatis amici!*" But a truce to this trifling; such nonsense deserves not a serious consideration. Why is man superior to brutes? because he knows more. Why is one man higher in the scale of nature than another? because his intellectual faculties are more enlarged. Think you, that the peasant bending over, and knowing but little more than the sod which he ploughs up, is capable of the quantity of felicity, or goodness, which is in the power of the philosopher to obtain? Has the worm the march of the elephant; or can the bat soar as does the eagle? Why are the angels happier than mortals? because they are more intellectual. Why is the blessed God himself infinitely happy, but because he is infinitely wise? Shall then the folly, the presumption, the audacity, the tyranny of man presume to prescribe limits to, and impose bounds on knowledge? Shall he dare to dishonour God his creator, by not employing those talents which he has graciously given him; by endeavouring to shroud himself and his fellow-creatures in the dun pall of ignorance, in the darksome gloom of Gothic stupidity, when superstition was religion, idolatry adoration, insolence piety, and blood-guiltiness sacrifice to the God of peace, of mercy, of benevolence, and of long-suffering?

"ESSAY XV.

"LITERATURE VINDICATED."

"In my last I took notice of the advances to the advancement of

learning, which are raised by piously inclined, but weakly-pated people; it remains to consider the obstacles which politicians have thrown in the way of its progression towards improvement. The statesmen say, 'that learning softens men's minds, and renders them unfit for the honour and exercise of arms; that it incapacitates them from matters of government and policy, by making them too curious and irresolute by variety of reasoning, or too peremptory and positive by strictness of rules and axioms; that it diverts men from labour and business, and induces a love of leisure and privateness; that it brings into states a relaxation of discipline, whilst every man is more ready to argue than to obey and to execute.' If the advocates for political trick, and shuffling, and chicanery, mean that learning unfits men for the highest military honours and excellency, the command of armies, let them blush for the impudence of the assertion, when they are told of the names of Alexander, of Cæsar, of Xenophon, of Epaminondas, Frederick of Prussia, and of Bonaparte; all men of letters, and transcendently versed in the pursuits of human knowledge. But if they mean, that learning disables men from becoming military machines, mere automata, mere puppets, which are to be put in motion whenever the master of the puppet-show, Punch, i. e. the politician, shall deem it proper to touch the wire, I allow the declaration to be true; nor am I yet to learn, that if knowledge had been more generally diffused, we should not have heard in a British house of commons, a secretary at war talk coolly and deliberately of sixty-seven thousand soldiers having been *used up*. When such language as this is vomited forth by our senators, can we be at a loss to account for the reasons of the systematic neglect, not to say persecution of literature, and of learned men, for some years past? It is well known, that when a soldier happens to be literary, he is always the best qualified to comprehend instructions, to plan enterprises, and to execute with promptitude the most arduous achievements. In a sudden emergency, in the day of danger, in the hour of battle, which is the most likely to extricate himself and his com-

rades; the man whose intellect has been chastened, invigorated, enlarged, and rendered accurate and clear by cultivation; or the piece of furniture which is acted upon by springs, and put in motion by clock-work? This then cannot be the reason why politicians object to learning; is it not that they love darkness rather than light, because their deeds are evil? is it not that they feel, and know, and fear, that the eagle eye of knowledge will penetrate into the dark recesses of their mysterious iniquity, lay open to the broad glare of day their hidden enormities. and, by the blaze of its meridian beams, "far round illumine Hell?" If learning incapacitate men from guiding the helm of state, how came it to pass that, under the government of Lorenzo de Medici, when all the political movements were made by learned hands, not only Florence, but all Italy grew, and flourished, and prospered more than at any former or succeeding period? Which is the most fitting, think you, to wield the governmental sceptre, and to sway the councils of a nation, on the broad basis of the public good? he who has laid the foundations of knowledge deep, original, and strong, whose mind has been enlightened, exalted, and purified by the writings of the ancient and modern heroes of literature; or he who has been trammelled, and systematized, and circumscribed in the petty routine of office, the perpetual perpetration of deceit, and the undeviating round of dissimulation, and hypocrisy, and cruelty, and bigotry, and superstition, and blood-shedding? he who has prosecuted his studies by the light of the torch of truth, by the pure, and holy, and incorruptible flame of freedom, whose step is firm and manly, whose countenance is erect and dignified, whose mind is strengthened and expanded, whose heart is open and undisguised; or the wretch who has fawned, and flattered, and cringed, and crept, and lied himself into office, "who bends his tongue, like his bow, for lies, but is not valiant for the truth upon the earth, and proceeds from evil to evil," in whose eye is deceit, under whose smile lurketh destruction, and in whose fair speech is death? Longinus, and Pliny, and Bacon, and Thuanus, and More, and Raleigh, and Clarendon, and ten thousand others whom I could name, were not

Vol. II.

I ween, rendered altogether incapable of political employment, on account of their extensive erudition, profound science, and amazing intellect. But learning diverts men from business and labour, and induces a love of ease and privacy. Not when the paramount call of duty speaks aloud. When their country wants, and really wishes their assistance, who so ready to fly to its aid, as men of enlarged capacity, and abundant acquirements? While others endure business as a task, or have recourse to it in order to advance their fortunes, to increase their consequence, to administer to their lust of power, of pride, of luxury, of envy, of revenge, of malice, of domination; learned men alone execute it for its own sake, and steadily pursue the undeviating path of duty, unwarping, unblenching, unbiassed, inflexible, upright, honourable. Whatever enlarges the capacity of man, renders him more adequate to the ready, and rapid, and accurate dispatch of business: and nothing enlarges the capacity of man so much as learning. But learning undermines the reverence for laws and government. 'Ye fools, when will ye be wise? ye simple ones, when will ye get understanding?' Can any thing be more absurd than to object, that a blind custom of obedience is a surer obligation than duty taught and understood? Will a blind man find his way better by a guide, than he who sees will by a light? Learning renders men gentle, generous, amiable, pliant, decorous, observant of orders and of propriety; ignorance makes them brutal, morose, churlish, disobedient, untractable. When is the bloody standard of civil discord unfurled? when does father fight against son, and the child rise up against his parent? when are the laws trampled on, humanity violated, and justice set at naught? Is it in the period of refinement, of cultivation, of literature, of science; or in the time of mental darkness, of ignorance, of barbarism, of Vandalic gloom? Of good, and just, and mild, and equitable government learning is the firm and unalterable, and unbending supporter; but of despotic sway and tyrannic domination the sworn and eternal foe, the terror, the scourge, the destroyer. Arbitrary rule and general diffusion of learning cannot exist together in the same kingdom. They

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are the ignorant, only, who cower under the wings of despotism. And do we wonder, that politicians have proscribed, and denounced, and execrated learning, by endeavouring to fix on it the brand of turbulence, of sedition, of anarchy, of tumult, of disobedience; when they well know that all unjust and wicked power exists but under the shelter of ignorance, and must melt away into nothing at the approach of the sun of knowledge? For, whoever has looked round on human society, and observed the diversified errors and vices by which it is debased and corrupted, will be able to trace them to one general source, the ignorance of the people. Look at the slave of Turkish, of German, or of Spanish despotism, you will observe him to be, at the same time, the slave of ignorance. It is amongst an untaught and ignorant people that despotism strides with more gigantic steps, and lifts herself up with greater arrogance of front; it is then she appears more powerful and mighty, contrasted with the universal littleness and degradation around her. There is nothing in arbitrary domination alone that captivates the affections, or unites with the inclinations of man. It is not the splendour of the purple that fascinates; it is not the weight of the sceptre that controuls. To the high-spirited resistance of a people endued with knowledge and intelligence, these would be weakly and ineffectually opposed. Soon would the rod fall from the enervated grasp of the tyrant, and the uplifted sabre drop from the withered arm of his affrighted satellite. But it is ignorance which subdues and debilitates the powers of the mind, and gradually tames them into a drowsy and silent acquiescence to every species of oppressive and of cruel authority."

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